

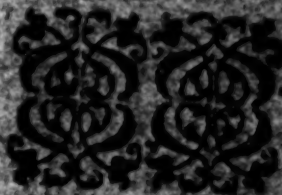
TREATISE TENDING VNTO A DECLARATION

whether a man be in the estate of
damnation, or in the estate of grace : and
if he be in the first, how he may in time
come out of it : if in the second,
how he may discern it, and
perseuere in the same
to the end,

Reuiewed and corrected by the Author.

2. PET. 1. 10.

*Giue all diligence to make your calling and election
sure, for if ye doe these things ye shall neuer fall.*



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1619.

John Adams
Esq Books

Joseph Bont
His Books



To the right wor-
shipfull, and my Christian friend
M^r. *Valentine Knightly Esquire*,
one of her Maiesties *Iustices*
of Peace in Northamp-
ton-shire.

S I R, I pray you cōsider with
mee an especiall point of
Gods word, carefully to be
waied: it is this: ^a *Many professors* ^{Mat. 23.}
of Christ, in the day of grace, per- ^{2, 3, 4, 5, 6,}
swade themselves that they are in ^{7, 8, 9, 10, 11}
the estate of grace, and so the true ^{Luk. 13. 2.}
Church esteemeth of them too: yet A caueat to
when the day of grace is past, they all Prote-
contrariwise shall finde themselves stants of
to bee in the state of damnation re- what estate
medilesse. A dolefull case, yet a or conditi-
most resolute truth, & the reason on fouer.

The Epistle.

is plaine. Men that liue in the Church are greatly annoyed with a fearefull security, & deadnes of heart, by which it comes to passe, that they think it enough to make a common protestation of the faith; not once in all their life times, examining themselues whether they be in the estate of grace before the eternall God or not.^a And indeed it is a grace peculiar to the man Elect, to try himselfe whether hee be in the estate of grace or not.

The further opening of the truth of this point, as also the danger of it, I haue enterprised in this Treatise: which I am willing to bestow on you, both for the professiō of the faith, which you make, as also for that Christian friendshippe, you haue shewed to mee. Accept of it I pray you, and vse it for your edification.^b Thus
I com-

^a 2. Cor.

13. 5.

Pla. 119. 59.

^b A&. 20. 32

Dedicatorie.

I commend you to God, and to
the word of his grace, that is able
to build you vp further, and giue
yon an inheritance among them
which are sanctified. From *Cam-*
bridge this 24. of Nouember.

1589.

Your Worships to
command,

William Perkins.

A 3

To

TO THE CHRISTI-
an Reader.

Good Reader, it is a thing to be considered, that a man may seeme both unto himselfe & to the Church of God, to bee a true professor of the Gospel, & yet indeed be none. All professours that are of this sort are excellently described, Luk. 8. 13. in these words: And they which are vpon the stony ground are they, which when they shal heare, receiue the word with ioy: but hauing no roote, belecue for a time, & in the time of temptation go away: where are to be noted three things: first, their faith, in that they are saide to beleue for a season. Secondly, the fruits of that faith, in that they are said to receiue the word preached with ioy. Thirdly, their unsoundnes, in that they are compared to stonie ground, & in the time of temptation goe away.

Con-

To the Reader.

Concerning their faith, where as the Spirit of God saith, that they do beleue, these things are to be considered. First, that they haue the knowledge of the word of God. Secondly, that they both can & do giue assent vnto the word of God, that it is most true. Thirdly, in more special manner they giue assent vnto the covenant of grace made in Christ, that it is most certaine and sure: and they are perswaded in a general & confused manner, that God will verifie the same covenant in the members of his church. This is altheir faith; which indeed proceedes frō the H. Ghost; but yet it is not sufficient to make thē sound professors. For albei they do generally beleue Gods promises, yet herein they deceiue themselves, that they neuer apply and appropriate the same promises to their owne soules. An example of this faith we haue, where it is said: that when our Ioh. 2. 24.

To the Reader.

*Sauioir Christ came to Ierusalem at the feast of Easter, many beleeu-
ued in his name, & yet he would
not commit himselfe vnto them,
because he knew them all, and
what was in them.*

*To come to the second thing, those
professors which are indued with
thus much grace, as to beleene in
Christ in a confused manner: go yet
further: for this their faith though
it be not sufficient to saluation, yet it
shews it self by certain fruits which
it bringeth forth: for as a tree, or a
branch of a tree that hath no deepe
rooting, but either is couered with a
few moulds, or else lies in the water,
at the season of the yere brings forth
leaves & blossomes, and some fruit
too, and that for one or two, or moe
yeeres; so one that is an hearer of the
word, may receiue the word; & the
word as seed, by this generall faith
maybe somewhat rooted in his hart,
and*

To the Reader.

and settled for a season, and may bring forth some fruits in his life peradventure very faire in his own and other mens eyes: yet indeed neither sound nor lasting, nor substantiall. What these fruits are, it may be gathered forth of these words, where it is said, That they receiued the word with ioy, when they heard it; for here may be gathered: First, that they doe willingly subiect themselues to the ministerie of the word. Secondly, that they are as forward as any, and as ioyfull in frequenting Sermons. Thirdly, that they reuerence the Ministers whom they so ioyfully heare. Lastly, they condemne them of impiety, which will not be hearers, or be negligent hearers of the word.

Now of these and such like fruits, this may be added: though they are not sound, yet they are vaide of that grosse kind of hypocrisie. For the
 minds

To the Reader.

Marke, that *minds of those professors are in part*
there is a *enlightened, and their hearts are en-*
true faith, *dued with such a faith, as may*
wrought *bring forth these fruits for a time :*
by the holy *and therefore herein they dissemble*
Ghost, very *not that faith which they haue not :*
like lauing *but rather shew that which they*
faith, yet *haue. Adde hereunto, that a man*
not lauing *being in this estate, may deceiue*
faith, *himselfe and the most godly in the*

world, which haue the greatest
gifts of discerning, how they and
their brethren stand before the
Lord : like as the figge-tree with
greene leaues deceiued our Saviour
Christ as he was man; for when in
his hunger he came vnto it to haue
haue had some fruit, he found none.

If this be so, it may be the required
how these unsound professors differ
from true professors. I answer, in this
they differ, that they haue not sound
hearts to cleaue vnto Christ Iesus
for euer. Which appeareth, in that
they are compared to stony ground.

To the Reader.

Now, stony grounds mingled with some earth, are commonly hot, & therefore haue as it were some alacrity & hastines in the, & the corne as soone as it is cast into this ground, it sprouteth out very speedily, but yet the stones will not suffer the corne to be rooted deeply beneath, & therefore when summer comes, the blade of the corn withereth with roots and al. So it is with these professors: they haue in their hearts some good motions of the holy ghost, to that which is good: they haue a kinde of zeale in Gods word, they haue a liking to good things, & they are as forward as any other for a time, & they doe beleue. But these good motiōs & graces are not lasting, but like the flame & flashing of straw & stubble: neither are they sufficient to saluation.

With the true professors it is far otherwise: for they haue vpright & honest hearts before the Lord,
Luk.

To the Reader.

Luk. 18. 15. And they haue faith which worketh by loue. *Gal. 5. 6.* And that Christian man which loues God, Whatsoever shall befall, yea though it were 10000. deaths, yet his heart can neuer be seuered from the Lord, & from his Saviour Christ: as the spouse speakes unto Christ of her own loue, *Can. 8. 6.* Set me as a seale on thy heart, as a signet vpon thy arme: for loue is as strong as death: ieaousie is as cruell as the graue, the coales thereof are fiery coales, & a vehement flame. Much water cannot quench loue, neither can the fouds drown it: if a man should giue all hee hath for loue, they would greatly contemne it,

Wherefore (good Reader) seeing there is such a similitude & affinity between the temporary professor of the Gospel, & the true professor of the same: it is the duty of euery Christian

To the Reader.

to try & examine himselfe, whether
he be in the faith or not. 2. Cor. 13.

. And whereas it is a hard thing
for a mā to search out his own hart,
we are to pray unto God that he
would giue vs his Spirit to discerne
between that which is good & euill
in vs. Now when a man hath found
out the estate of his hart by searching
it, he is further to obserue & keep
it with all diligēce, Pro. 4. 23. that
when the houre of death, or the day
of triall shall come, hee may stand
sure, and not be deceiued of his hope.

And for this purpose I haue de-
scribed the most of these small trea-
sises which follow, to minister vnto
thee some help in this examining &
obseruing of thine own heart. Reade
them, and accept of them, and by the
blessing of God they shall not be vn-
profitable vnto thee. And if they
shall any whit helpe thee, helpe mee
also with thy prayers. 1595.

The

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tuall desertions.*

I
of CERTAINE
propositions declar-
ing how farre a man
may goe in the profession of
the Gospell, and yet be a wic-
ked man or a Re-
probate.

I
A Reprobate hath in his minde a certaine^a know-
ledge of God, of common
equity among men, of the dif-
ference of good from badde:
and that is partly from nature,
partly from the contemplation
of Gods creatures, in which the
wisedome, the power, the loue,
the mercie, the maiestie of God
is perceiued.

^aRom. 1. 21
Psal. 19. 1. 2

II.

This knowledge is onely ge-
nerall,

2 *How farre a Reprobate*

nerall and imperfect, much like the ruines of a Princes pallace: it is not sufficient to direct him in doing of a good worke. For example, he knoweth that there is a God, and this God must be worshipped: come to particulars, who God is? what a one he is? how he must be worshipped? Here his knowledge faileth him; and he is altogether vncertaine what to doe to please God.

III.

By reason of this knowledge the Reprobate doth giue consent, and in his heart subscribeth to the equitie of Gods Law: as may appeare by the saying of Medea: *Videō meliora, proboque: deteriora sequor.* That is, I know what is best to be done, and like it, yet I doe the worst. This approbatiō in the Reprobate cometh from constraint, & is ioy-
ned

may goe in Christianity. 3

like ned with a disliking of the laws:
ce: in the elect beeing called, the ^b Rom. 17.
im? approbation of the law procee-
For deth from a willing and readie
ere minde, and is ioyned with loue
be and liking.

IV.

And by reason of this light of
nature, a meere naturall man, and
a reprobate may be subiect to
some temptations: for example,
he may be tempted of the diuel,
and of his owne corrupt flesh, to
belecue that there is no God at
all. As *Ouid* saith of himselfe, *E-*
leg. 3. 8. Sollicitor nullos esse putare
Deos: I am often tempted to
thinke there is no God.

V.

The Reprobate for all this
knowledge, in his heart may be
an Atheist, as *David* saith. ^c *The*
foole hath said in his heart, there is ^c *Psal. 14. 1*
no God. And a man may now ^{11:} *Rom. 2. 10.*
adaies

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adaies finde houses and townes full of such fooles : Nay, this glimmering light of nature, except it be preserved with good bringing vp, with diligent instruction, and with good company, it will be so darkened, that a man shall know very little, and leade a life like a very beast : as experience telleth, and David knew very well, who saith, *a Man is in honour, and vnderstandeth not : hee is like to beasts that perish.*

^a Psal. 49.
20.

V I.

Wherefore, this knowledge which the Reprobate receiueth from nature, and from the creatures, albeit it is not sufficient to make him doe that which shall please God : yet before Gods iudgement seate, ^b it cutteth off all excuse, which hee might alledge, why hee should not be

^b A& 14.
17.

Rom. 1. 21.

con-

may goe in Christianity. 5

condemned.

VII.

Besides this naturall know-^c Hab. 6.4.
ledge, the reprobate may bee
made partaker of the preaching 2. Pet. 2. 23
of the word, and be illuminated by
the holy Ghost, and so may
come to the knowledge of the
revealed will of God in his
word.

VIII.

Thus when they heare the
preaching of the word, God
proffereth saluation to them, and
calleth them: ^d yet this calling is ^d Mat. 22. 34
not so effectuell in them as it is
in the elect children of God. For Luk. 13. 14
the reprobate, when hee is called Pro. 1. 24.
hee liketh himselfe in his owne Ioh. 9. 41.
blindnesse, and therefore neither Luk. 14. 6.
will he; and if he would, yet could
he not answer, and bee obedient
to the calling of God. The elect
being called, with speede hee
answe-

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answereth, and commeth to the
Lord, and his heart being ready,
giueth a strong and a loud eccho
to the voice of the Lord. This
eccho wee see in *Dauids* heart :

▪ *Psal.* 17. 8. ^a *When (saith he) thou saidst, seek*
ye my face : mine heart answered
unto thee ; O Lord, I will seeke thy
face. And God himselfe spea-
keth the same of his children,
Zach. 13. 9. *They shall call on my*
name, and I will heare them : I will
say it is my people, (now marke the
eccho) and they shall say, the Lord
is my God.

IX.

After that hee hath an vnder-
standing of Gods word, ^b he may
acknowledge the truth of it, and
confesse it: and if neede require be
a defender of it: As *Iudas* was, and
Iulian the Apostata.

X.

The Reprobate may haue a
fee-

may go in Christianity. 7

feeling of his finnes, and so acknowledge them, and the punishment due vnto them: ^c as Saul ¹⁷. Sam. 26
did; who said, *I haue sinned: come* 21.
This againe my sonne Dauid: for I will
doe thee no harme because my soule
was precious in thy eyes this day:
Beholde I haue done foolishly, and
haue erred exceedingly. Thus did
Cain, ^d when hee said, my punish- ^d Gen. 4. 13
ment is greater then I can beare.
^e Galerius Maximinus, a vile ^e Enfil. 8. c,
persecutor of Christians, had 17, 18.
his bowels rotting within him:
so that an infinite number of
wormes continually crawled
foorth of his body, and such
a poysoning stincke came from
him, that no man could abide
him: beeing thus plagued with
the hand of God, hee beganne
to perceiue his wickednesse in
persecuting Christians, and
hee confessed his finnes to
the

8 *How farre a Reprobate*

the true God:and assembling the chiefe rulers about him,he commanded that all within his dominions should cease to trouble Christians,&in all haste he made a law for the peace and liberty and the publike meetings of Christians.

XI.

The Reprobate hath oftentimes feare and terror of conscience ; but this is onely, because hee considereth the wrath and vengeance of God,which is most terrible. When *Paul* preached before *Felix*, and by the Maiestie of Gods Spirit,did as it were thunder from heauen against his finnes, doubtlesse, hee made his heart to ake,and euery ioynt of him to tremble. ^a *Ecebolius* a Pilosopher of Constantino-
ple, in the dayes of *Constantinus*, professed Christian religion, and
went

^a Socrat.l.
3.c.11.

went beyond all other in zeale
for the same religion: yet after-
ward vnder *Iulian*, hee fell from
that religion vnto Gentilisme.
But after *Iulians* death; making
meanes to bee receiued into the
Church againe, ouerwhelmed
with horror of his owne consci-
ence for his wicked reuolting,
hee cast himselfe downe on the
ground before the doores of the
Church, crying aloud, *Calcate*
me salem insipidum, Trample on
me vnflauory salt. And the diuell
beleeueth the word of God, and
at his owne damnation he trem-
bleth. These seruile feares,
though they harden the heart
of the reprobate, as heate doth
the yron, after it hath beene in
the furnace: yet these feares in
the children of God, *are very* A&.2.37.
good preparations, to make the Rom.8.15.
fit to receiue grace: like as wee
see

see the needle which soweth not
the cloath, yet maketh passage
and entrance for the thred which
serueth for this vse, to sow cloath
together.

XII.

A Reprobate before he com-
mit a sinne, is often vexed within
himselſe, and feareth to commit
it: not because he hateth & disli-
keth the sinne for it selfe, but be-
cause hee cannot abide the pu-
nishment due vnto the sinne.

¶ Mark. 6.
20. 26.

¶ When the daughter of Herodi-
as danced before Herod, & plea-
sed him: that he might doe her a
pleasure, hee bad her aske what
shee would: she asked Iohn Bap-
tists head in a platter: Herod
did graunt her request, but yet
he had a grudging in heart, and
hee was sore griued at it. ¶ In
like manner, Pilate was very
much troubled inwardly, be-
fore

¶ Math. 27.
10. 14.

fore sin

may go in Christianity. 11

fore he condemned our Saviour
Christ.

XIII.

After hee had committed a
finne, hee ^a *sorroweth and repen-* ^{Mat. 27.3.}
teth : yet this repentance hath ^{Heb. 12.17.}
two wants in it. First, hee doth
not detest his sinne, and his for-
mer conuersation when hee re-
penteth : hee doth bewaile the
losse of many things which hee
once enioyed: he crieth out tho-
rough very anguish, & thorough
the perplexities which God in
his iudgement laieth on him: yet
for his life, he is not able to leaue
his filthie sin : and if he might be
deliuered, hee would sinne as be-
fore. ^b *Esau* wept before his fa- ^{Gen. 33.}
ther with great yelling and cry- ^{38. & 27.41}
ing, but after he was gone from ^{and 38.9.}
his fathers presence he hated his
brother, who had got his bles-
sing, and in contempt of his fa-
ther,

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ther, chose him a wife against his liking. *Pharaoh*, as oft as the Lord laid any calamity on him,

Exod. 8. 8. hee euermore desired to be deliuered from it, yet afterward alwaies he returned to his olde byas againe. *Felix* trembled before *Paul*: for all that, hee could not leaue his couetousnesse, but euen then hee sought for a bribe. Secondly, the Reprobate, when he repenteth, he cannot come vnto God, and seeke vnto him: hee hath no power, no not so much as once to desire to giue one lit-

Math. 7. 7. tle sob for the remission of his sinnes: if he would giue all the world, hee cannot so much as giue one rappe at Gods mercie gate, that he may open to him. Hee is very like a man vpon a racke, who crieth and roreth out for very paine, yet cannot desire his tormentor to ease him

of

may goe in Christianity. 13

of his paine. ^b *Cain* would haue ^b Gen. 4. 4.
been voide of his trembling, but
hee could not aske pardon of his
sinne from his heart : neither ^{1. Sam. 31. 4}
could *Saul*, or *Judas*, or now can ^{Math. 27. 4.}
the diuell.

XIV.

The Reprobate may humble
himselſe for ſome ſinnes which
hee hath committed, and may
declare by faſting and teares.
When *Eliab* reprooued *Ahab*
for his idolatry, and threatned
him from the Lord, it is ſaid, that
when he had heard theſe words,
^c *he rent his cloathes, and put ſack-* ^{1. Reg. 21.}
cloath vpon him, and faſted, and ^{26, 27.}
went ſoftly in token of mourning :
and this humiliation ſtaied Gods
wrath for a time.

XV.

Hee may confeſſe his ſinnes,
euen his particular ſinnes be-
fore

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fore men: but this is onely then, when his soule is tormented for them, and can finde no ease. For then hee sticketh not to vtter his secret filthines to the hearing of all men and to the open shaming of himselfe. When God smote all that was in the fieldes of Egypt with haile, then *Pharaoh* sent, and called for *Moses* and *Aaron*, and saide vnto them: *I haue now sinned, the Lord is righteous, but I and my people are wicked: pray yee vnto the Lord (for it is enough) that there bee no more mighty thunders. &c.* So *Judas*, when hee sawe that Christ was condemned, and felt an hell in his conscience. brake out and saide, *I haue sinned in betraying the innocent blood.* And the experience of these dayes giueth fearefull examples for the prooffe of this point.

XVI.

^aExod.9.

27.

Num.22.2.

may goe in Christianity. 15

XVI.

Hee hath often a desire to bee like the children of God in happinesse, and to be saued : not because hee hath any loue to the kingdome of God, but because hee is affraide of hell. As *Balaam* ouerpressed with feare of Gods iudgement, prayed thus : ^a *Ob that my soule might die the death of the righteous, & that my last end might be like his.* ^b Num. 23. 10.

XVII.

The wicked in their distresse may pray to God, and God may heare their prayers, and grant them their request, ^b as the Israelites, wickedly murmuring against God, desired flesh in the wildernesse : God heard their cry, and rained Quails among them. But God heareth the wicked after one sort, and them that feare him after another : ^b Num. 11. 18.

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ther : them that feare, hee granteth their requests of loue and mercie : to the other of indignation & anger. ^a As may appeare in the Israelites, who when they were in eating of their Quailes, and the meate was within their teeth, God in his anger stroke them with a sore plague. And (which is more strange thē this) God hath performed that which hee hath promised to the vnbelieuers, though they refused to aske it at his hands, euen then when they were particularly commanded : ^b of this thing we haue a worthy example in king *Abas*, who vtterly refused to haue a signe of his deliuerance, and the confusion of his enemies, when God offered it to him, and yet the Lord deliuered him.

^a Nu. 11. 33
Ps. 78. 31.

^b Esa. 7. 11.

XVIII.

The Reprobate may yet goe
fur-

and further in the profession of Religion, and may seeme for a time to be planted in the Church: for hee doth beleue the promises of God made in Christ Iesus, yet so that hee cannot apply them to himselfe. In this thing the Elect and the Reprobate differ. The Reprobate ¹ generally in a confused manner, beleueth that Christ is a Sauour of some men: and he neither can, nor desireth to come to the particular applying of Christ. The elect beleueth, that Christ is a Sauour of him particularly. The reprobates faith ² may perish in this life, but the faith of the elect cannot. The ³ reprobate may bee perswaded of the mercie and goodnesse of God towards him for the present time in which hee feeleth it; the Elect is not onely perswaded of the mercies hee presently

B 4 ly

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ly enioyeth, but also hee is perswaded of his eternall election before the foundation of the world, and of his everlasting life, which yet hee doth not enioy : Yea, *if God would confound him, and hee saw nothing but present death, and hell fire, yet such is his nature, that still hee would belecue ; for faith and hope are not grounded vpon sense and feeling ; but are the euidence of those things which were neuer yet seene or felt. The life of the faithfull is hidde in Christ, as the sappe in the roote of the tree : their life is not in sense and feeling, but in hoping and beleeuing : which oftentimes are contrarie to mans sense and feeling.*

XIX.

After that hee hath receiued a generall, and a temporall faith
in

may go in Christianity. - 19

in Gods heauenly word, and his most mercifull promises of euerlasting life contained therein, by the power of the Spirit of God, ^x *he commeth to haue a taste* ^{Heb. 6.4.} *in his heart* of the sweetnesse of ^{Mat. 13.20.} Gods mercies, and a reioycing, in consideration of the *election, adoption, & sanctification* of Gods children. But what is this taste? I expresse it thus, after the meaning of Gods word. Suppose a banquet prepared in which are many sweete, and pleasant, and daintie meates: At this banquet, such as are the bidden guesstes, they must be set downe, they see the meates, they taste them, they chawe them in their mouthes, they digest them, they are nourished, fedde, and strengthened by them: they which are not bidden to this feast, may see the meates, handle them,

them, and taste of them, to feele how good they are : but they must not eate and feed of them. The first resemble the elect, which truely eate, digest, and are nourished by Christ vnto euermore lasting life, because they haue a great aboundance of the vitall heate of Gods holy spirit in them, and doe feele sensibly his grace and vertue in them to strengthen then them, and guide them. The second sort truely resemble the reprobates; which neuer in truth enjoy Christ, or any of his benefits appertaining to saluation, but onely see them, and haue in their hearts a vanishing, but no certaine or sound feeling of them, so that they may bee changed and strengthened, and guided thereby. To vse another similitude. The Reprobates haue no more feeling and enjoying of Christ.

Christ and his benefites, then
 those men haue of the Sunne,
 which see onely a glimmering
 of his light at the dawning of the
 day, before it riseth. ^a Contrari-
 wise, the Elect, they haue the *day*
starre, euen the Sunne of righte-
 ousnesse, Iesus Christ, *rising in*
their hearts, the *day springing from*
on high doth visite them, the glory
of God doth rise upon them: they
 haue their eies *annointed with the*
unction of the Spirit, which is the
true eye-salue, and doe plainly be-
 holde this Sunne of righteou-
 snesse; they enioy his presence,
 they effectually feele his com-
 fortable heate to quicken and re-
 uiue them.

^a 2. Pet. i. 14.
 1. Ioh. 2. 8.
 Luke 1. 72.
 Esa. 60. 1, 2.

XX.

From this sense and taste of
 Gods grace proceede many
 fruities: as first generally, he
 may

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may doe outwardly all things which true Christians doe, and hee may leade such a life here in this world, that although hee can not attaine to saluation, yet his paines in hell shall be lesse: which appeareth, in that our Sauour Christ saith:^h it shall be easier for Tyrus and Sydon, for Sodom & Gomorrha, then for Capernaum, and other cities vnto which hee came, in the day of iudgement.

X X I.

Also the reprobate may haue a loue of God: but this loue can bee no sincere loue, for it is onely because God bestoweth benefites and prosperitie vpon him. As appeareth in *Saul*,ⁱ who loued God for his aduancement to the kingdome: and here is a difference betweene the Elect and Reprobate: The Elect loue

^h Mat 11.
20, 21, 22

ⁱ 1 Sam. 20.
20

may goe in Christianity. 23.

loue God, as children their fathers : but reprobates, as hirelings their masters, whom they affect not so much for themselves, as for their wages.

XXII.

Also, a Reprobate hath often a reioycing in the doing those things which appertaine to the seruice of God, as preaching and prayer. ^k *Herod* heard *Iohn* ^k Mar. 6. 24. *Baptist* preach gladly : ^l and the ^l Mat. 13. second kinde of naughty ground ^{20.} receiueth the word preached *with ioy.*

XXIII.

A Reprobate often desireth them, whom hee thinketh to bee the children of God, to pray for him. ^m As *Pharaoh* desired ^m Exo. 5. 27. *Aaron* and *Moses* to pray to God for him. ⁿ So did *Simon* ⁿ Act. 8. 24. *Magus* desire *Peter* to pray that none of the things which hee had

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had spoken against him, should come to passe. But yet they cannot pray themselves, ° because they want the Spirit of Christ.

° Rom. 8.
16.26.

XXIIII.

He may shew liking to Gods Ministers, hee may reuerence them, and feare to displease them. P Thus *Simon Magnus*, who at *Philips* preaching beleeued, wondered at his miracles, and kept company with him. q And *Herod* is said to feare *Iohn*, knowing that hee was a iust man and holy : also hee gaue reuerence to him. *Antonius* the Emperour, called *Pius*, though hee was no Christian, r yet in a generall Parliament held at *Ephesus*, hee made an act in the behalfe of Christians : that, if any man should trouble or accuse a Christian, for beeing a Christian, the party

P Aet. 8. 13.

q Mar. 6. 30

r Euseb. l. 4.

may go in Christianity. 25

party accused should goe free though hee were found to bee a Christian, and the accuser should bee punished. [†] And *Plinius Secundus*, gouernour of Spaine vnder *Traianus* the Emperour, when hee saw an innumerable companie of Christians to bee executed; beeing mooued with compassion, hee wrote in their behalfe, beeing no Christian, vnto *Traianus* to spare them that could be charged with no crime: and his letter is yet extant. [†] *Plin. l. 10. epist. 97.*

XXV.

Hee may be zealous in the religion which hee professeth, and fall from that profession, as the Galatians did [†] who after that [†] *Gal. 4. 15.* they had receiued Paul as an angel, and would haue plucked out their eies to haue done him good: yet they fell from the doctrine which hee had taught them, to

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to iustification by the workes of the law, which flatte ouerthroweth iustification by faith alone.

"Kin. 10. 16" The same appeareth in *Iehu*, who was very zealous for Gods cause, and for the defacing of idolatrie, and thereupon God blessed him in his children : yet neuerthelesse hee was a wicked man, * and followed the vile sinnes of Ieroboam his father.

XXVI.

y 2. Pet. 2. 20. hee doth *in many things* in which hee is faultie, amend and reforme his life, and doth professe great ho'inesse outwardly. *Herod*, hee did many things which *Iohn Baptist* in preaching mooued him vnto : *Saul*, when hee was to bee chosen king, professed great humilitie. They may repress their vices and corruptions, and so moderate themselues that they breake

may go in Christianity. 27

breake not out ² as did *Haman*; ² Hest. 5.9,
of whom it is written: that when ^{10.}
he was full of indignation against
Mordecai, yet he refrained him-
selfe. And herein the elect and
the reprobate differ: for ² the e- ² 1. Thes. 5.
lect are somewhat reformed in ^{23.}
euery one of their finnes. But the
reprobate, though hee be amen-
ded in many faults, yet some one
fault or other, hee cannot a-
bide to haue it reformed; and
by that, in a vile manner the di-
uell wholly possesseth him. As
Herod, who did many things
yet would not leaue his bro-
thers wife. And no doubt in *Ju-*
das most of his finnes in a pea-
rance were mortified: and yet by
couetousnesse the diuell posse-
sed him, and held him fast chai-
ned in bondage vnder him. For
one sinne is sufficient to him,
that by it hee may bring a man
to

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to damnation. Secondly, in infidels liuing honestly, the Spirit of God bridleth the force of sin, and the corrupt nature that it breake not out, as it doth in many other. But in Christians that are indeede godly, the same Spirit not onely represseth the corruption of nature outwardly: but also mortifieth it within at the root, and regenerateth the whole man into a new creature. Thus then neither the faithfull nor infidels doe effect any thing that is laudable but by the spirit of God: the faithfull by the spirit of regeneration; infidels, by the same spirit, onely suppressing the outward act of sinne.

XXVII.

Beside this, hee may haue the gift of *working miracles*, of casting forth diuels, of healing and
such

may goe in Christianity. 29

such like. ^a And this power of ^a Mar. 7. 22
doing strange miracles, shall bee ^{Mar. 9. 38.}
vsed as an excuse of some of the
reprobates in the day of iudge-
ment.

XXIII.

Oftentimes, vnto him is gi-
uen the gifts of the holy Ghost,
to discharge the most waighty
calling that can bee in any com-
monwealth. And this is meant
when God is saide ^b to giue Saul ^b 1. Sam. 10
another heart: that is, such vertues ^{9.}
as were meete for a king.

XXIX.

A reprobate may haue the
word of GOD much in his
mouth, and also may bee a prea-
cher of the word, ^c for so prophe-
cyieg in Christs name shall bee v- ^{Mar. 7. 22.}
sed as an excuse of reprobates:
and we know that among the ^d A. 1. 16,
twelue Apostles, ^{17.} ^d Indas was a Coloss. 4.
reprobate. And this may be well 2. Tim. 4. 10
percei-

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perceiued in the resemblance of
tasting ; which the author to the
Hebrewes vseth. Wee know, that
cookes commonly , which are
occupied in preparing of ban-
quets, haue as much feeling and
seeing of the meat, as any other:
and yet there is none that eateth
lesse of it then they: for their sto-
mackes are cloyed with the smell
and taste of it: So, in like manner
it may come to passe, that the
Minister which dresseth and pro-
uideth the spirituall foode , may
eate the least of it himselfe : and
so, labouring to saue others, hee
may be a reprobate. And it is
thought, that some of them which
built the arke, were not saued in
the arke, but perisht in the flood.

XXX.

When as a Reprobate profes-
seth thus much of the Gospell,
though indeed he be a goat : yet
he

hee is taken for one of G O D S
sheepe: he is kept in the same pa-
stures, and is folded in the same
fold with them. * Hee is counted
a Christian of the children of ^{Ioh. 2. 23,}
God, and so he taketh himselfe to ^{24, 25,}
bee; no doubt because through
the dulnesse of his heart, hee can
not try and examine himselfe,
and therefore truely cannot dis-
cerne of his estate, whether hee
bee in Christ or not: and it may
be thought, that Sathan is ready
with some false perswasion to
deceiue him. For this is his pro-
perty, that vpon whom God
threatneth death, there Satan is
bolde to pronounce life and sal-
uation: as on the contrary, to
those, to whom God pronoun-
ceth loue and mercy, to those (I
say) he threatneth displeasure and
damnation, such malice hath hee
against Gods children.

And

XXXI.

And hereby it commeth to

* The elect passe, that an * hypocrite may
may bee of the Catholike Church, and not of the visible;
and the reprobate may be of the visible, and not of the Catho-
like.

^a 1. Cor. 5. 5. *stroyed : and the spirit, that is, the part regenerate, may bee kept alive in the day of the Lord.* Now

^b Rom. 8. 9. *flesh, must needs be the childe of God, because this argueth*

that he hath the sanctifying Spirit of Christ. Againe, *Paul*, when hee biddeth the Corinthians to comfort the incestuous man,

^c 2. Cor. 2. 7. 11. *lest through the sleight of Satan be*

may goe in Christianity. 33

hee should be ouerwhelmed of ouer much heauinesse, giueth men to vnderstand, that he might haue ended his life in great extremity of sorrow, before he had beene visibly receiued into the Church againe.

XXXII.

Though God will neuer adopt any reprobate, yet by the adoption of the Elect, they may receiue profit. For they find the blessing of God to be on them, by reason that they dwell together, and haue societie with the children of God. ^d For *Noahs* ^d Gen. 7. 1.

for sake euery one in his familie is ^{Gen. 19. 21} ^{and 18. 32.} ^{and 39. 3.} saued in the flood. For *Lots*

cause the men of Zoar are preserved from the fire. And God would haue spared Sodome, if there had beene buttenne good men in it. For *Rababs* cause, her familie and kinred are at libertie in

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in Ierico. When *Ioseph* was in *Putiphars* house, all things pro-

^c 1. Sam. 7. prospered. ^c For *Samuels* cause the
^{13.} Israelites were deliuered from
^d Act. 72. 24 the Philistims: ^d And for *Pauls*

cause they which were with him
in the shippe, were preserued.

And againe, a reprobate by
meanes of the faith of either of
his parents may be within Gods
couenant, and so may bee made
partaker of Baptisme, one of the
seales of the couenant. For so

God made his couenant with

^e Gen. 17. *Abraham*, ^e that hee would not
^{7. 10.} bee onely his God, but also the

^f Gal. 3. 8. God of his seede after him: ^f
which *Paul* expoundeth not of
a fewe, but of all nations. Also

hee saith manifestly, that those
children, either of whose parents
are beleeuers, ^g are holy: which

^h 1. Cor. 7. holinesse is not inherent in their
^{14.} persons, but only outward: it is a

ⁱ Rom. 11. 16
spi-

spirituall prerogatiue granted them of God, in that hee vouchsafeth them to bee in his covenants : whereby they are distinguished from the wicked and prophane men of the world.

XXXIII.

Besides this, reprobates haue some prerogatiues of God : ^a as ^aRom. 9. 22. and 2. 4. 5. that hee is *patient towards them* : ^b Gen. 6. 3. that before he wil destroy them, hee vseth many meanes to winne them, that they commonly spend all the daies of their liues in prosperitie : in so much, that it is saide of them in the Psalme : ^b *That they goe in continuall prosperity vnto their death, and pine not away as the children of God doe* ^c. But after a certaine time ^c 2. Pet. 3. GOD in his iust iudgement ² hardeneth their hearts, blindeth the eies of their mindes, ^{1. Tim. 1. 4. 2. Thes. 2. 6. Esay 6. 10.} hee maketh their heades giddie.

C

with

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with a spirituall drunkennes, and by the strength of their inward lust, as also by the effectuall operation of Satan they fall to open infidelitie, and contempt of Gods word, and so run headlong to their owne damnation & perish finally. And in this they are like to haukes, which so long as they liue are caried on the hands of noble men : but when they are dead, they are cast on the dunghill. ^d *Julian* the Apostata was first a man learned and eloquent, and professed the religion of Christ, but afterward hee fell and wrote a booke against the religion of Christ, answered by *Cyril* : and on a time, in a battell against the Persians, was thrust into the bowels with a dart, no man then knew how : which dart hee pulled out with his owne hand, and presently blood

^a Theod. l.
3. hist. c. 25
Jacob. Ber-
go. Chron.

may goe in Christianity. 37

blood followed. which as it gush-
ed out, hee tooke it in his hand
and flung it into the aire, saying,
Vicisti Galilae, vicisti. O thou
Galilean (meaning Christ) thou
art the conquerour: thus hee en-
ded his dayes in blaspheming
Christ whom he had professed.

The reason of this apostasie
is euident. ^b Seede, that is not ^{Mat. 13, 28}
deepely rooted in the earth, at
the beginning of the yeare,
springeth vp; it is greene, and
bringeth forth leaues and flow-
ers, (and it may be) some kind of
fruite too: when the heat of sum-
mer commeth, it parcheth the
earth, and the corne wanting
deepe rooting, and therefore
wanting moisture, withereth a-
way. Gods word is like seede;
which that it may bring foorth
fruite vnto euerlasting life, it
must bee first receiued of the
C 2 ground:

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ground : secondly, it must bee rooted : the receiuing of it, is when the minde vnderstandeth it, and remembreth it : the rooting of it, is when being beleeued it pierceth to the heart, and taketh holde of the affections : This rooting is of two sorts: the first is, when the word rooteth, but not deepe enough, as when the word is receiued into the mind, and into the heart, by the ioy of the heart, but not with the residue of the affections. The second, is a deepe and a liuely rooting of the word, when the word is receiued into the minde, and into the heart by the wil and al the affections of the heart. The 1. kinde of rooting of the word, befalleth to a reprobate, who *vnderstandeth and reioyceth* in the promises of saluatiō, yet he doth not put any confidence in them :
he.

he cannot rest in them, hee doth not reioyce that his name is written in the booke of life, hee doth not work out his saluation with feare and trembling. In a word, his heart is in part softned to reioyce at the preaching of the word of God;^a yet *his heart is not* ^{*^a A& 16. 15*} *opened,* ^{*^a Pla, 119. 32.*} as *Lydias* was; nor enlarged (as *Dauid* saith) to embrace the truth: but the elect, he receiueth the word, not onely into his minde, least it should be only an imagination, but also it is deeply rooted in his heart. For,

1 In sure confidence hee resteth himselfe on Gods promise. Rom. 8. 38. Heb. 10. 23.

2 He hopeth and longeth to see the accomplishment of it, 1. Theff. 1. 10.

3 He heartily loueth God, for making such a promise to him in Christ. 1. Ioh. 4. 10.

C 3

4 He

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4 He reioyceth in it, & therefore doth meditate on it continually: Luk. 10. 20. Rom. 5. 2.

5 Hee hateth all doctrines which are against it.

6 Hee is grieved when hee doth any thing that may hinder the accomplishment of it. Mat. 26. 75.

7 Hee vseth the meanes to come to saluation, but with feare and trembling, Phil. 2. 12.

8 Hee burneth with zeale of the spirit, &c. And so the rest of the affections are exercised about the promises of God in Christ, and by this meanes, is the deepe rooting of the word in the heart.

Thus it commeth to passe that the reprobate falleth away from faith in the day of triall & temptation, but the elect cannot bee changed.

XXXIV.

XXXIV.

Thus it appeareth how farre a reprobate may proceede in religion : the consideration of this point I direct vnto two sorts of men; Carnall gospellers, and Papists. Carnall gospellers are such among vs, as know the word, but obey it not ; or such, as bearing a profession neither know it nor obey it. And the best of these come short of reprobates in two points: 1. In faith, they come short of the diuell most of them. The diuell *beleueneth and trembleth* : but they contrariwise liuing in their sinnes, *beleeue and hope*. How comes this to passe? The diuell knoweth the Gospel and the points of it : and withall he beleueneth the terrible threatnings of the law : and therefore trembleth. Drow sie protestants beleeue the Gospel as the diuell

C 4

doth

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doth ; though hee conceiue the points of it better then they doe, as for the law & the threatnings therof, they do not beleeeue the : and that makes them euen when they liue in their sinnes to hope and presume of mercy. Therefore the diuel beleeeues more of Gods word then they doe. Secondly, they come short of wicked men in outward obedience. The yong man not yet conuerted to Christ, when he was bidden to keep the commandements of the second table, answered, that *hee had kept them from his youth*: and therefore our Sauour Christ looked vpon him, and *loued him*: although this externall obedience was not sufficient : for Christ telleth him that *one thing is wanting vnto him*. And in another place hee saith, *except your righteousnesse excede the righteousnesse of the Scribes and*
Pha-

Mar. 10. 20.

Verse 21.

may go in Christianity. 43

Pharises, you cannot enter into the kingdome of heauen. Now the carelesse Gospeller is farre from performing this, in so much that commonly hee makes an open practise of sin one way or other.

The causes of their carelesnes, are, first, a perswasion that a man may repent when hee will, because the Scripture saith, *At what time soeuer a sinner doth repent him of his sinne from the botome of his heart, God will put all his wickednesse out of his remembrance.* But indeede late repentance is seldom true repentance; and it may bee iustly feared, least that repentance which men when they are dying frame to themselves, die also with them. Secondly, they flatter themselves, imagining that the best man that is, hath seuen fals eue-ry day into grosse sinnes: where-
as

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as the place which they abuse
Pro. 24. 16. out of the Prouerbs: *The righteous man falleth seuen times in a day and riseth againe*: is rather to be vnderstood of fals in affliction, then of fals into actuall sins. Thirdly, they deceiue themselves, most falsly thinking, small sinnes, or hidden sinnes, to be no sinnes: and grossest sinnes in which they liue and lie most dangerously, to be but sinnes of infirmitie.

XXXV.

By this which hath beene said, the professours of Christian religion are admonished of two things. First, ^d that they vse most painefull diligence in working their saluation, in attaining to faith, in dying to sinne, in liuing to newnesse of life: and that their hearts bee neuer at rest, till such time as they goe beyond
all

^d Phil. 2. 12.

1. Pet. 2. 17.

Rom. 11. 20

all reprobates in the profession
of Christ Iesus. Seest thou how
farre a reprobate may go? presse
on to the straight gate with
maine and might, with all vio-
lence lay hold on the kingdome
of heauen. Shall *Herod* feare and
reuerence *Iohn Baptist*, and
heare him gladly? and wilt thou
neglect the Ministers, and the
preaching of the word? shall
Pharaoh confesse his sinne, nay
shall Satan beleue and tremble?
and wilt not thou bewaile and
lament thy sinnes, and thy wic-
ked conuersation? It behooueth
thee to feare and take heed, least
wicked men, and the diuell him-
selfe rise in iudgement and con-
demne thee. For if thou shalt
come short of the duties of a re-
probate, and doe not goe be-
yond him in the professio of the
gospel, sure it is, thou must looke
for

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for the reward of a Reprobate.

The second thing is, that the professor of the gospel,^f diligently try & examine himselfe, whether he is in the state of damnation, or in the state of grace: whether he yet beare the yoke of Satan, or is the adopted childe of God. Thou wilt say, this neede not, thou professest the Gospel, and art taken for a Christian: yet marke and consider, that this often befalleth the reprobates to be esteemed Christians: and they are often so like them,^f that none but Christ can discern the sheep from the goates, true Christians from apparant christians. Wherefore it behooveth al menthat shew themselves to be Christians, to lay aside all pride, and all selfe-loue, and with singlenes of heart to put themselves into the ballance of Gods word,

¹ 1. Cor. 11

² 1. Psal. 16. 1

& 119. 59.

¹ Math. 25.

32, 33.

word, and to make iusttriall, whether in them, repentance, faith, mortification, sanctification, &c. giue weight answerable to their outward profession: which if they doe, let them praise God: if not, let them with all speede vse the meanes that they may be borne anew to the Lord, and may be inwardly guided by his holy spirit, to giue obedience to his will, least in the day of Gods triall, they start aside from him like a broken bow, and fall againe to their first vncleannesse.

XXXVI.

To come to the second sort of men, and to conclude: let the most zealous Papist that is, try himsele and his whole estate with a single heart as in the presence of Gods maiestie, and hee shall finde that by his whole religion and profession hee doth
A caueat to them of the religion of the Church of Rome.
come

48 *The estate of a Christian*
come short of a reprobate, or at
the least not goe beyond him in
these points before named. The
Lord open their eyes that they
may see it, *Amen.*

THE ESTATE OF
a Christian in this life, which al-
so sheweth how farre the Elect may
goe beyond the Reprobate in
Christianity, and that by
many degrees.

I.

Election,
* Eph. 1.4.
5, 6, 7.

THe ^a Elect are they whom
God of the good pleasure
of his will hath decreed in him-
selfe to choole to eternall life,
for the praise of the glory of his
grace. For this cause the Elect
onely are saide to haue their
names written ^b in the booke of
life.

* Apoc 20.
12.

II.

Vocation,

Whom God electeth, them
he

he calleth in the time appointed
for the same purpose. This cal-
ling of the elect is nothing else
but ^c a singling and a severing of ^c 2. Thes. 2.
them out of this vile world, and ^{3, 14.}
the customes thereof, to ^d be ci- ^d Eph. 2. 19
tizens of the kingdome of hea-
uen, *to bee of Gods household, to ^c bee* ^c 1. Pet. 2. 5
*living stones in the spirituall Tem-
ple, which is the Church of
God, ^f the companie of prede- ^f Gal. 4. 16.
stinate to eternall life. And this
separation must bee made before
the ende of this life. For this is
the order which God taketh, he
will haue all them to bee in the
kingdome of grace in this life,
that shall bee in the kingdome of
glory after this life. And the
time of their calling is tearmed
in Scriptures, ^g *the day of visita- ^g 2. Cor. 6. 2
tion, the day of saluation, the time of* <sup>Luk 19. 42.
grace.</sup>*

This

III.

^h Col. 2. 7. This^h seuering and chusing of
 1oh. 15. 19. the Elect out of the world, is then
 performed, when God by his ho-
 ly spirit indueth them with true
 sauing faith : a wonderfull gift
 peculiar to the Elect. For the
 better knowing of it there is to
 be considered: first, what faith is,
 secondly, how God doth worke
 it in the hearts of the Elect:
 thirdly, what degrees there be of
 faith : fourthly, what are the
 fruits and benefits of faith.

IIII.

What faith
 is.

Faith is a wonderfull grace
 of God, by which the Elect doe
 apprehend and apply Christ and
 all his benefits vnto themselues
 particularly.

Here first it is to bee confide-
 red, that the very nature of faith
 standeth in a certaine power of
 appre-

in this life.

51

apprehending and applying
Christ. This is declared by *Paul*
when he saith, *ye are buried with* ¹ *Col. 2. 12.*
him through Baptisme, by whom ye
are also risen againe with him by
the faith of the power of God, who
raised him from the dead. Where
it appeareth that faith is made a
meanes to communicate Christ
himselſe, his death and buriall,
and ſo all other benefits to the
beleeuſer. Againe, *to beleene in*
Christ, and to ^k *receiue or to lay* ^k *Ioh. 3. 12.*
hold on Christ, are put one for an
other by *Saint Iohn* : which de-
clareth that there is a ſpeciall ap-
plying of Christ; euen as we ſee,
when a man hath any thing gi-
uen him, hee reacheth out his
hand, and pulleth it to himſelſe,
and ſo makes it his owne. More-
ouer, faith is called ¹ *the putting* ¹ *Rom. 5. 17*
on of Christ : which cannot bee *Gal. 3. 27.*
vnleſſe Christs righteouſneſſe
be

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bee specially applied to the heart, as the garment to the backe, when it is put on. Lastly, this may appeare, in that

■ Ioh. 6. 35. *faith is called ^m the eating and drinking of Christ: for there is no eating of meate that nourisheth but first it must be tasted, and chewed in the stomacke, and there digested: lastly, it must be applied to the parts of the bodie that are to bee nourished.*

■ Eph. 3. 17. *And Paul praieth for the Ephesians, that Christ may ⁿ dwell in their hearts by faith: which plainly importeth, this apprehending and applying of Christ.*

I adde further, that faith is a *wonderfull grace of God*, which may appeare: First, in that
■ Col. 2. 12. *Paul calleth it ^o the faith of Gods power, because the power of God is especially seene in*

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in the beginning of faith. Secondly experience sheweth it to bee a wonderfull gift of God : when a man neither seeth , nor feeleth his sins, then to say hee beleeueth in Gods mercie , it is an easie matter : but when a man shall feele his heart pressed downe with the weight of his sinnes, and the anger of God for them: then to apply Gods free mercy to his owne soule, it is a most hard matter: for then it is the property of the cursed nature of man , to blaspheme God, and to despaire of mercy. *Iudas* who (no doubt) often preached mercie and redemption by Christ in the securitie of his heart ; when Gods hand was vpon him, and the Lord made him see the vilenesse of his trecherie ; hee could not comfort himselfe in Christ, if one would haue giuen him
ten

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tenne thousand worlds, but in an hellish horror of conscience hanged himselfe desperately; which sheweth what a wonderfull hard thing it is at the same instant when a man is touched for his sinnes, then to applie Gods mercy to himselfe. Yet a true Christian by the power of faith can doe this, as it may ap-

peare in *David*, ° *In the day of my trouble* (saith hee) *I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort: I did thinke vpon God and was troubled: I prayed and my spirit was full of anguish: and he addeth the word Selah, a note (very likely) of some wonderfull*

thing. ¶ *Againe, hee beeing almost in the gulfes of hell, euen then cryed to the Lord for help.*

¶ *Iob* 13.15 *Iob* saith, P *If God should destroy him, yet hee would for all that be-*
leene

in an *eeue in him still*. Vndoubtedly,
ence strange is the band of faith knit-
ely; ting Christ and his members to-
der. gether, which the anguish of spi-
me rit cannot, and the strokes of
hed Gods hand doe not vnloose.

V.

This apprehending of Christ
is not done by any corporall
touching of him, but spiritually
by assurance, which is, when the
Elect are perswaded in their
hearts by the holy Ghost, of the
not forgiuenesse of their own sinnes,
m- and of Gods infinite mercy to-
ad wards them in Iesus Christ. Ac-
i- cording to that of *r Paul*. Now *1. Cor. 2.*
- *Wee haue receined, not the spirit of* *17.*
all *the world, but the spirit which is*
- *of God, that wee might know the*
n *things which are giuen vs of God.*
The things which the spirit of
God maketh knowne to the
faithfull particularly, are their
iusti-

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iustification, adoption, sanctification, eternall life: & thus when any are perswaded of these things concerning themselves, they do in their hearts distinctly apply, and appropriate Christ and his benefits to themselves.

V I.

How God
worketh in
the heart,

The manner that God useth in the begetting of faith, is this. First, hee prepareth the heart that it may bee capable of faith. Secondly, hee causeth faith by little and little to spring and to breede in the heart. The preparation of the heart is by humbling and softning of it: and to the doing of this there are foure things requisite. The first of them is the knowledge of the word of God, both of the lawe and of the gospel, without the which there can bee no faith: according to that saying of *Esaiah*: * By
his

Knowledge

* *Esa.* 53. 11

knowledge shall my righteous
servant iustifie many. And that of
John. *This is eternall life that.* *John 17.*
They know thee to bee the onely very
God, and whom thou hast sent
Jesus Christ. The ^u onely ordina- *Iob 33.23*
ry meanes to attaine faith by, is *Rom. 10.*
the word preached : which must *14.*
be heard, remembred, practised
and continually hid in the heart.
The least measure of know-
ledge, without which a man can
not haue faith, is the knowledge
of Elements, or the fundamen-
tall doctrines of Christian re-
ligion. A fundamentall doctrine
is that, which beeing obstinately
denied, all religion, and all ob-
taining of saluation is ouer-
throwne. This knowledge hath
a generall faith going with it,
which is an assent of the heart to
the knowne truth of Gods word.
This faith when it is growne vp
to

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to some great measure, it is called *εὐσυνείδητος συνίσταται* the y full

Col. 2. 2. assurance of vnderstanding, and it is to be seene in the martyrs who maintained Gods truth against the persecution of the false church, vnto death.

VII.

Although both elect and reprobate may bee enlightned to know the word of God: yet the elect in this thing goe farre beyond all reprobates: for it is spe-

Ioh. 6. 25. cially said of them, that God is
Eze. 11. 19. their schoole-master, that *he soft-*
Esa. 50. 5. neth the stonie hearts, and ma-
Psal. 40. 6. keth them pliable, that *he draw-*
Pla. 19. 18. eth them, that *hee openeth their*
Ioh. 2. 27. senses, hearts, eares, vnderstan-
dings: that the holy ghost is their *annointment,* and their *eye-salue,* to cleare the eyes of their mind, to conceiue the mystery of Gods word. And the difference of

of illuminatiō in thē is threefold

I. First, the knowledge that the reprobate hath concerning the kingdome of heauen is onely a generall and confused knowledge: but the knowledge of the elect, is pure, certaine, sure, distinct, and particular: for^a it is

^a Phil. 1. 9.

ioyned with a feeling and inward experience of the thing knowne: though indeede the minde of man is able to conceiue more then any Christian heart can feele: and this is to bee

seene in ^b Paul, who vseth not onely to deliuer the points of Gods word in a generall manner, but also setteth them downe specially in his owne experience.

^b Gal. 5. 17

cum Rom.

7. 23. and

Rom. 3.

cum Rom.

8. 3³.

So that the enlightning of the reprobate may bee compared to the sight of the ^c blind man, who sawe men walking like

^c Mark. 8.

24. 25.

vnto trees, that is, in motion like

D

men

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men:but in forme like trees:and the elect are like the same blind man, who afterward saw men a-farre off clearely.

I I. Secondly, the knowledge
^a 1. Cor. 8. 2 of the wicked ^a puffeth them vp,
and ¹ 4. 23 but the knowledge of the godly
humbleth them.

I I I. Lastly, the elect, besides
the knowledge of Gods word,
^b Psa. 40. 6. haue ^b a free and franke heart to
² Tim. 3. 5. performe it in their liues & con-
^{Tit. 1. 16.} uersations, which no reprobate
can haue : for their illumination
is not ioyned with true and sin-
cere obedience. By this it is ea-
sie to discerne of the illuminati-
on of the Anabaptists, or Fami-
lists, and many other, which brag
of the spirit.

V I I I.

Sight of
sinne.

The second is the sight of sin
arising of the knowledge of the
law. To this *Ieremie* exhor-
teth

teth the Jewes of his time, say- ^c Jer. 3. 13
 ing, ^c *Know thine iniquitie, for
 thou hast rebelled against the Lord
 thy God, &c.* The chiefe cause of
 the sight of sinne is Christ by his
 holy Spirit, ^d *who detecteth the* ^e Luk. 2. 25
thoughts of many hearts and iudge- Ioh. 10. 8.
th the world of sinne. The manner
 of seeing our sinnes must be, to
 know them particularly: for
 the vilest wretch in the world
 can generally and confusedly
 say, *hee is a sinner*: but that the
 sight of sinne may bee effectuell
 to saluation, it must be more spe-
 ciall and distinct euen in parti-
 cular sinnes: so that a man may
 say with David, ^e *My sinnes* ^e Psal. 40. 12
*haue taken such holde on mee that
 I am not able to looke up: they are
 more in number, then the haire of
 mine head: therefore my heart hath
 failed mee.* Againe, a man must
 not barely see his particular
 D 2 sinnes,

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finns, but he must also see the circumstances of them, as namely the fearefull curses & iudgments of God, which accompany euery sinne: for the consciences of many tell them of their sins in particular, yet they cannot be humbled for them, and leaue them; because they haue not seene that vgly taile of the curse of God, that euery sinne draweth after it.

IX.

The meanes to attaine to the sight of sinne, is by a diligent examination of a mans owne selfe: This was the practise of the children of Israel in afflicti-

^a Lam. 3. 40 on; ^a *Let vs try (say they) and search our waies, and turne againe*

unto the Lord. And Dauid giueth the same counsell to Sauls cour-

^b Psal. 4. 4. tiers: ^b *Tremble and sinne not, examine*

amine your owne heart on your bedde, and bee still. This examination must bee made by the commandements of the lawe, but specially by the tenth, which ranſaketh the heart to the verie quicke: and was the meanes of *Pauls* conuerſion. For hee being a proude Pharisee,^c this commandement shewed him some ^{10.} *finnes*, which otherwise hee had not knowne, and *it killed him*, that is, it humbled him. Ifſo bee it, that after examination a man cannot finde out his *finnes* (as no man shall finde out all his *finnes*; for^d the heart of^d *Ier. 17. 23* man is a vast gulfe of sinne, without either bottome or bank, and it hath infinite hidden corruptions in it,) then hee must in a godly iealousie, suspect himselfe of his vnknowne *finnes*. As *Dauid* did, saying,

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^aPsal. 19. 12. *Who can understand his faults? cleanse mee from my secret faults.*

^b1. Cor. 4. 4. *And as Paul did, ^bI know nothing by my selfe, yet am ^fnot thereby iustified. And good reason it is, why men should suspect themselves of those sinnes which as yet they*

^cLuk. 16. 15 *neuer saw in themselves, ^cfor that which is highly esteemed amongst men, is abomination in the sight of*

^dIob 4. 18. *God: and the very ^dAngels are not cleane in his sight.*

X.

³. Sorrow
for sinne.

The third is a sorrow for sin, which is a paine and pricking in the heart arising of the feeling of the displeasure of God, and of the iust damnation which followeth after sinne. This was in the ^eIewes after *Peters* first Sermon: and in *Habacuck* at the hearing of Gods iudgements:

^fHeb. 3. 26 *When ^fI heard (saith hee) my belie*

lie trembled : my lippes shooke at thy voyce: rottennes entred into my bones : and I trembled in my selfe, that I might rest in the day of trouble. This sorrow is called the ^a spirit of bondage to feare : ^a Rom. 8. 15 because when the spirit hath made a man see his sinnes, he seeth further the curse of the law, and so hee findes himselfe to bee in bondage vnder Sathan, hell, death, and damnation : at which most terrible sight his heart is smitten with feare and trembling, through the consideration of his hellish damnable estate.

This sorrow if it continue and increase to some great measure, hath certaine Symptomes in the body, (b) as burning heate, (c) rowling of the intrals, ^d a pining and fainting of the solide parts. ^b Tob 30. 33 ^c Lam. 1. 10 and 2. 11. ^d Osea 11. 8. ^e Psal. 33.

XI.

In the feeling of this sorrow, three things are to be obserued. The first, all men must looke that it be seriously and soundly wrought in their hearts: for look as men vse to breake hard stones into many small peeces and into dust: so must this feeling of Gods anger for sinne bruise the heart of a poore sinner, and bring it to nothing. And that this may so be, sorrow is not to be felt for a brunt, but very often before the end of a

^a Psal. 88. 15 mans life. The godly man ^a *from his youth suffereth the terrors of God. Iacob* wrestling with the Angel, gets the victorie of him,

^b Gen. 32. ^b but yet he is faine to goe halting to his graue, and traile one of his loines after him continually.

^c Exo. 12. 8. ^c The paschall Lambe was
Zach. 12. 10 neuer eaten without sowe hearbes^c

hearbes, to signifie that they which will bee free from the wrath of God by Iesus Christ, must feele continually the smart and bitternes of their owne sins. The second, all men must take heede, least when they are touched for their sinnes, they besnare their owne consciences; for if the sorrow bee somewhat ouersharpe, they shall see themselves euen brought to the gates of hell, and to feele the pangs of death. And when a man is in this perplexitie, he shall finde it a most hard matter to bee freed from it, without the maruellous power and strength of Christ Iesus, who onely is able for to helpe him and comfort him: yea many when they are once plunged in this distresse, and anguish of soule, shall neuer escape it, as may appeare

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peare in *Caine*, *Saul*, *Achitophel*, *Iudas*, and now of late in *John Hoffmeister* a Monke, and *Latomus*, who for the space of certaine dayes neuer left crying that hee was damned, because that hee had wilfully persecuted the Gospel of Christ, and so hee ended his life. Therefore most worthie is *Pauls* counsell for the moderating of this sorrow :

2. Cor. 2. 6, 7. *It is sufficient* (saith he) *unto the incestuous man that hee was rebuked of many, so that now contrariwise yee ought rather to forgive him and comfort him, least hee should bee swallowed up of overmuch heavinesse.* And further hee giueth another reason, which followeth, *least Satan should circumuent vs : for wee are not ignorant of his^e enterprises.* And indeed common experience sheweth the same, that when any man

Or policies.

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in this life.

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is most weake, then Sathan most of all bestirreth himselfe to work his confusion. The third is, that all men which are humbled haue not like measure of sorrow, but some more, some lesse. Job felt the hand of God in exceeding great measure, when he cryed,

O that my griefe were well weighed, and my miseries were laide together in the ballance, for it would bee now heauier then the sand of the sea: therefore my words are now swallowed up, for the arrowes of the Almighty are in mee, and the venime thereof doth drinke up my spirit, and the terrours of God fight against mee. The same did Ezechias, when on his death-bed hee saide, *Hee brake* *c Esa. 38.*
all my bones like a lyon, and like a *14.*
crane or a swallow, so did I chatter, I did mourne like a doue, &c.
Contrariwise, the theefe vpon
the

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the crosse, and *Lydia* in her con-
 uersion neuer felt any such mea-
 sure of griefe, for it is said of her
¹ *Act. 16. 14* that God ^k opened her heart to bee
attentive to that which Paul spake,
 and presently after shee intertai-
 ned *Paul* and *Silas* cheerefully in
 her house, which shee could not
 haue done, if she had beene pres-
 sed downe with any great mea-
 sure of sorrow: neither are any
 to dislike themselves, because
 they are not so much humbled as
 they see some others: for God in
 great wisdom giueth to euery
 one which are to bee saued, that
 which is conuenient for their e-
 state. And it is often seene in a fe-
 stered sore, that the corruption is
 let out as well with the pricking
 of a small pinne, as with the wide
 lance of a razer.

XXII.

Of Good
 despaire.

The fourth thing in true hu-
 miliation

miliation is an holy desperation: which is when a man is wholly out of all hope euer to attaine saluation by any strength or goodnesse of his owne: speaking and thinking more vilely of himselfe then any other can doe, and heartily acknowledging himselfe to haue deserued not one onely, but euen tenne thousand damnations in hell fire with the diuell and all his angels. This was in *Paul*, when hee saide of himselfe, that he was the ^{1. Tim. 1.} *chiefe* of all sinners. This was in *Daniel*, when in the name of the people of Israel he prayed and saide, ^{Dan. 9. 7.} *O Lord, righteousness belongeth vnto thee, and to vs open shame, as appeareth this day, &c.* The same was in the prodigall childe, who said, ^{Luk. 15. 19.} *Father, I haue sinned against heauen and against thee, and I am no more worthy to bee called thy sonne,*

¹ Ezra. 9. 6. *sonne.* . Lastly, it was in *Ezra*,² who said, *O my God I am confounded, and ashamed to lift up mine eyes unto thee my God: for our iniquities are increased over our head, and our trespasse is growne up unto the heauen.*

XIII.

Sorrow for
sin melan-
choly.

1. Sam. 16.
12.

Many are of opinion that this sorrow for sinne is nothing else but a melancholike passion: but in truth the thing is farre otherwise, as may appeare in the example of *Dauid*: who by all conjectures was least troubled with melancholy, and yet neuer any tasted more deeply of the sorrow and feeling of Gods anger for sinne then hee did, as the booke of *Psalmes* declareth. And if any desire to know the difference, they are to bee discerned thus. Sorrow for sinne may be where health, reason, senses, memo-

memorie and all are sound : but melancholike passions are where the bodie is vnfound, and the reason, senses, memorie dulled and troubled. Secondly, sorrow for sinne is not cured by any physicke, but only by the sprinc-
ling of the blood of Iesus Christ : melancholike passions are remooued by physicke, diet, musicke, and such like. Third-
ly, sorrow for sinne riseth of the anger of God, that woundeth and pierceth the conscience : but melancholike passions rise onely of meere imaginations strongly conceiued in the braine. Last-
ly, these passions are long in breeding, and come by little and little : but the sorrow for sinne vsually commeth on a suddaine as lightening into a house. And yet howsoeuer they are differing, it must bee acknowledged
that

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that they may both concur together : so that the same man which is troubled with melancholy, may feele also the anger of God for sinne.

XIIII.

Thus it appeareth how God maketh the heart fitte to receiue faith, in the next place it is to bee considered 'how the Lord causeth faith to spring and to breede in the humbled heart. For the effecting of this so blessed a worke, God worketh foure things in the heart. First when a man is seriously humbled vnder the burden of his sinne, the Lord by his spirit makes him lift vp himselfe to consider and to ponder most diligently the great mercy of God offered vnto the in Christ Iesus. After the consideration of Gods mercie in Christ, hee comes in the second place

The first
considera-
tio of Gods
mercy.

place to see, feele, and from his heart to acknowledge himselfe to stand in neede of Christ, and to stand in neede of euery drop of his most pretious blood. Thirdly, the Lord stirreth vp in his heart a vehement desire, and longing after Christ and his merits: this desire is compared to ^b thirst: which is not onely the feeling of the drinesse of the stomacke, but also a vehement appetite after drinke; and *Dauid* fitly expresseth it when hee saith, *c I stretched forth my hands vnto thee: my soule desireth after thee as the thirstie land.* Lastly, after this desire hee begins to pray, not for any worldly benefite, but onely for the pardon and forgiuenes of his sins, crying with the poore Publican, *O God be mercifull vnto me a sinner.* Now this prayer, it is made, not for one

² Feeling of the want of Christ.

³ Desire.

^b *Ren. 11. 6.*
Isa 55. 1.
Luk. 1. 53.

c *Psa. 143. 6*

⁴ Praier for the pardon of sin.

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one day onely, but continually from day to day: not with the lips, but with greater sighes and groanes of the heart then that they can be exprest with the tongue. Now after these desires and prayers for Gods mercy, ari-

A liuely as-
surance.

seth in the hart a liuely assurance of the forgiuenesse of sinne. For God, who cannot lie, hath made
c Mat. 7. 7. his promise, *Knock, and it shall be*
Esa. 65. 24. *opened: and againe, Before they*
call I will answer, and while they
speake I will heare. Therefore when an humbled sinner comes crying and knocking at his mercy gate for the forgiuenesse of sinne, either then, or shortly after the Lord worketh in his heart, a liuely assurance thereof. And

d *Reu. 22. 6* whereas he thirsted in his heart,
Ioh. 4. 14 beeing scorched with the heate of Gods displeasure beating vpon his conscience, Christ Iesus giueth

giueth him to drinke of the well of the water of life freely : and hauing drunke thereof, hee shall neuer bee more a thirst, but shall haue in him a fountaine of water springing vp into euerlasting life.

X V.

For the better vnderstanding of this, that God worketh, *saui*ng *faith* in the heart of man after this manner ; it must bee obserued that a sinner is compared ^a to a sicke man oft in the Scriptures. And therefore the curing of a disease fitly resembleth the curing of sinne. A man that hath a disease or sore in his body before he can bee cured of it, hee must see it, feelee paine of it, and bee in a feare least it bring him into danger of death : after this he shall see himselfe to stand in need of physicke, and hee longeth

^a Luk. 4. 18
Mat. 9. 11,
12.

geth til he be with the Phisitian: when hee is once come to him, hee desireth him of all loue to helpe him, and to shew the best skill hee can : hee will not spare for any cost : then hee yeelds himselfe into the Phisitiás hands, perswading himselfe, that by Gods blessing hee both can and will helpe him : after this hee comes to his former health againe. On the same manner, eue-ry man is wounded with the deadly wound of sinne at the very heart: and hee that would bee saued and escape damnation, must see his sinne, bee sorrowfull for it, and vtterly despaire of his owne strength to attaine saluation thereby ; furthermore, hee must see himselfe to stand in neede of Christ, the good Phisitian of his soule, and long after him, and cry vnto him with deep sighes

fighes and grones for mercy : after this , Christ Iesus will temper a plaister of his owne heart blood ; which beeing applyed , hee shall finde himselfe reuiued , and shall come to a lively assurance of the forgiuennesse of all his sins. So it was in *Dauid*, when he repented of his adultery and murther. First, God made him see his sinnes : for hee saith, *Psalm 51.3* *know mine iniquities, and my sinnes are before mee.* Secondly, hee felt Gods anger for his sinnes, *make* *Verse 8.* *me* (saith he) *to heare ioy and gladnes, that the bones which thou hast broken may reioyce.* Thirdly, hee vtterly despaired of his owne strength , in that hee saide, *sta-* *Verse 11.* *blish me with thy free Spirit:* signifying thereby , vnlesse the Lord would stay him with his glorious power , hee should runne headlong to his owne confusion.

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^h Verse 1.

sion. Fourthly, hee comes to see himselfe stand in great neede of Gods fauour : ^h one mercie will not content him : hee prayeth for the whole innumerable *multitude of his mercies*, to bee bestowed on him, to doe away his iniquities. Fifthly, his desire and his prayer for the forgiuenesse of his sinne, are set downe in the whole Psalme.

^h Verse 17.

And in his prayer hee gathereth some comfort and assurance of Gods mercy towards himselfe, in that hee saith, *The sacrifices of God are a contrite spirit : ^h a contrite and broken heart, O God, thou wilt not despise.* Againe, the like appeareth in *Dauid*, Psal. 32. 3. *When I helde my tongue, my bones consumed in my roaring all the day,* 4. *For thy hand was heavy upon me day and night: my moisture was turned into the drought of summer.*

Sela.

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*Rela. 5. I confessed my sinnes un-
to thee, neither hid I mine iniqui-
ties: I said, I will confesse against
my selfe my wickednesse unto the
Lord, and thou forganest the ini-
quity of my sinnes.*

To this purpose is the exam-
ple of R. Glouer, Martyr, who
being somewhat troubled at his
entrance into prison, testifieth
thus of himselfe. So (saith he) I
remained without any further con-
ference of any man by the space of
eight dayes, till the Bishops com-
ming: in which time I gaue my selfe
continually to prayer and medita-
tion of the mercifull promises of
God, made to all without excepti-
on of persons, that call vpon the
name of his deere son Iesus Christ.
I found in my selfe dayly amend-
ment of health of body, increase of
peace of conscience, and many con-
solations from God by the helpe of
his

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his Spirit: and sometimes as it were
a taste and glimmering of the life
to come: all for his onely Son Iesus
Christs sake.*

XVI.

Degrees of
faith,

There are diuers degrees and
measures of this vnfained faith,
according as there be diuers de-
grees of Christians: some ^a are
Gal. 4. 19. yet in the wombe and haue their
mother the Church *travelling of*
^b 1 Cor. 3. 2 *them*: some ^b are *new-borne babes*
feeding on the milke of the word:
^c Eph. 4. 13 *some are* ^c *perfect men in Christ,*
come to the measure of the age of
the fulnesse of Christ.

XVII.

The least
measure of
faith,

The least measure of faith
that any Christian can haue, is
compared to the ^d *graine of mu-*
^d Mat. 17. *sterd seede*, the least of all seedes:
20. *and to flaxe* ^e *that hath fire in it,*
^e Esa. 43. 2, *but so weake that it can neither*
heate or light, but only maketh
a smoake,

a smoake, and is called by the name of a ^a*little faith*: and it may bee thus described, when a man of an humble heart doth not yet feele the assurance of the forgiuenesse of his owne finnes, and yet hee is perswaded they are pardonable, desiring that they might bee pardoned: and therefore prayeth to God, that he would pardon them, and giue him strength to leaue them. ^aMat. 8. 25

XVIII.

A little faith may more plainly bee knowne by considering of these foure points: first, that it is onely in his heart, who is humbled for sinne: ^b *for the Lord dwelleth with him that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.* Secondly, it is in a man especially at the time of his
E con-

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conuerſion, & calling to Chriſt, after which hee is to grow from faith to faith. Thirdly, this faith though it *be in the heart*, yet it is not ſo much *felt in the heart*: this was in *Dauid* at ſome times,

Pſal. 22. 1. *My God, my God, why haſt thou forſaken mee,* ſaith hee? The firſt words, *my God, my God*, are ſpeeches of faith: yet the latter, *why haſt thou forſaken mee*, ſhew that then hee had no feeling of Gods mercie. A little faith then is in the heart of man, as in the ſpring time the fruite is in the budde, which yet appeareth not, but on-ly hath his nature and ſubſtance in the budde. Laſtly, the beginnings and ſeedes of this faith, or at the leaſt, ſignes and effects thereof, are three.

i. A perſwaſion that ſin is pardonable. The firſt is a perſwaſion, that a mans owne ſinnes are pardonable: this perſwaſion though it

it bee not faith, yet is a good preparation to faith: For the wicked cut themselues off quite from Gods mercy, in that with *Cain*^a they say, their sinnes are greater then they can bee forgiven. The second is a desire of the fauour and mercy of God in Christ, and of the mercies too attaine that fauour. * This desire is a speciall grace of God, and it hath the promises of blessednesse; & it must be distinguished from that desire which wicked men haue: who though they desire life eternall, as *Balaam* did, yet they cannot sincerely desire the meanes, as faith, repentance, mortification, reconciliation, &c. The third is prayer for nothing in this world, but onely for the forgiuenesse of their sinnes with great sighes and grones, from the bottome of the heart,

^a Gen. 4. 13.

2. A desire of reconciliation to

God in Christ for sinne.

* Mat. 5. 6.

Luk. 1. 52.

Pl. 145. 19.

Pl. 10. 17. &

38. 9.

Num. 23. 9

3. Prayer for pardon.

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heart, when they are not able to expresse, as they feele them. Now this hearty praying and desire for the pardon of sinne, can neuer come from the flesh, but

Rom. 8. 29. onely from the spirit, who^f stirreth vp these heavenly motions

of longing, desiring, sighing after remission of sinne, and all other graces of God, which hee bestoweth on his children. And

where the Spirit of Christ dwelleth, there must needes bee faith, for ⁸ Christ dwelleth in the hearts of the faithfull by faith.

Eph. 3. 17

Gen. 25. 2 Therefore as *Rebecca*,^h when shee felt the twinnes striue in her wombe, though it pained her, yet shee knew both that shee had conceined, and that the children were quicke in her: so they who haue these motions, and holy affections in them before mentioned, may assure them-
selues

selues, that the Spirit of God dwelleth in them, and consequently that they haue faith, though a weake faith.

XIX.

Examples of this small faith are euident in the Apostles, who though ⁱ they beleued that ^{Mat. 16.} Christ was the Saniour of the world, yet they ^k were ignorant of his death and resurrection, which are the chiefe meanes of saluation. After his resurrection they were ignorant of his ascension, and of his spirituall kingdome; for they dreamed ¹ Acts 1, 6. of an earthly kingdome, and at his death they all fledde from him, and *Peter* fearefully denied him. They beeing in this estate are not said to haue no faith, but to be of ^m little faith. Another ex- ^m Mat. 8. ample wee haue in *Dauid*, who hauing continued a long space in

his two great finnes, adultery & murther, was admonished thereof by *Nathan* the Prophet: being admonished, hee confessed his finnes, and straightway *Nathan* declared vnto him from the Lord the forgiuenesse of them. Yet afterward *David* humbleth himselfe, as it appeareth in the 51. Psalme, and prayeth most earnestly for the forgiuenesse of those and all other his finnes, euen as though it had not beene true, that they were forgiuen, as *Nathan* told him: The reason is, howsoever they were remitted before God, yet *David* at his first repenting of them, felt no assurance in his heart of the forgiuenesse of them, onely hee had a perswasion, that they might be pardoned. And therefore hee vehemently desired and prayed to the Lord, to remit them, and to

to sanctifie him anew. This then being the least measure of faith, it must bee remembred, that hee who hath not attained to it, hath as yet no sauing faith at all.

XX.

The greatest measure of faith, The great-
is a full perswasion of the mercie of test mea-
God. For it is the strength and sure of
ripenesse of faith. Rom. 4. 20, 21. faith.

Abraham not weake in faith, but
beeing strengthened in the faith,
was fully perswaded that hee who
had promised, was able to doe it:

This full assurāce is, when a man
can say with Paul, ⁿ I am perswa- ⁿ Rom. 8. 38
ded, that neither life, nor death, nor
angels, nor principalities, nor pow-
ers, nor things present, nor things to
come, nor height nor depth, nor any
other creature shall bee able to sepa-
rate vs frō the loue of God, which is

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in Christ Iesus our Lord. And lest any should thinke, this saying is

1. Tim. 1. peculiar to *Paul*, hee testifieth
16. of himselfe, that for this cause

hee was receiued to mercie, that he might be an example to them which after should beleue in Christ to life eternall : and the whole Church in the Canticles, vseth the same in effect : saying,

1. Cant. 8. P *Loue is as strong as death, iealousie is as cruell as the graue, the coales whereof are fierie coales, and a vehement flame. Much water cannot quench loue, neither can the floods drowne it : if a man should giue all the substance of his house for loue, they would contemne it.*
6, 7.

X X I.

No Christian attaineth to this full assurance at the first, but in some continuance of time, after that for a long space hee hath kept a good conscience before
God,

God, and before men : and hath had diuers experiences of Gods loue and fauour toward him in Christ. Thus *Paul* declareth to the Romanes ; ⁹ in afflictions ¹ Rom. 5. 47
God sheds abroad his loue in their hearts by the holy ghost, which is giuen to them: but how? by degrees: for from afflictions ariseth patience, from patience commeth experience, from experience, hope, & hope neuer maketh ashamed, or disappointeth him of eternall life. This is euident in Dauids practise: Doubtlesse, saith he, kinde-¹ Psal. 23. 6. nesse and mercy shall follow mee all the daies of my life, and I shall line a long season in the house of the Lord. Marke this his resolute perswasion : and consider how hee came vnto it: namely, by experience of Gods fauour at fundry times, & in fundry manners. For before he set down this resolution, he num-
 bred

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^r Psal. 23. 2. bred vp diuers benefits recei-
ued of the Lord : that ^r he fedde
3. 4. him in greene pastures, and led him

by the refreshing waters of Gods
word : that he restoreth him, and
leadeth him in the pathes of
righteousnesse : that hee streng-
theneth him in great dangers, e-
uen of death, and preserueth
him : that in despite of his ene-
mies, hee enriched him with ma-
ny benefites. By meanes of all
these mercies of God bestowed
on him, hee came to bee perswa-
ded of the continuance of the
fauour of God towards him.

Againe, *Dauid* said before king
^e 1. Sam. 17. *Saul,* ^r Let no mans heart faile
32. him because of *Goliath*: Thy seruant

will goe and fight with the *Phili-*
ⁿ Verse 33. *stine*. And *Saul* said ⁿ to *Dauid*,
Thou art not able to goe against
this *Philistine* to fight with him:
for thou art but a boy, and hee is a
man

man of warre from his youth. Dauid answered, that hee was able to fight with, and to slay the vncircumcised Philistime. And the ground of his perswasion was taken from experience: for thus he said: * Thy seruant kept his fa-^x Verse 34.
thers sheepe, and there came a lyon, and likewise a beare, and tooke a sheepe out of the flocke. And I¹ Verse 35.
went out after him, and smote him, and tooke it out of his mouth, and when he arose against me, I caught him by the head, and smote him and slue him.² So thy seruant slue both² Verse 36.
the lyon and the beare: therefore this vncircumcised Philistime shall bee as one of them, seeing hee hath rayled on the boast of the living God. The like proceeding must bee in matters concerning eternall life. Little Dauid resemblith euery Christian: Goliath and the armie of the Philistines

re-

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resembleth Sathan and his power. Hee therefore that will bee resolved, that he shall be able to overcome the gates of hell, and attaine to life euerlasting, must long keepe watch and ward ouer his owne heart, and he must fight against his owne rebellious flesh, and crucifie it: yea he must haue experiēce of Gods power strengthening him in many temptations, before he shall be fully assured of his attaining to the kingdome of heaven.

XXII.

Thus much concerning faith it selfe: now follow the fruits and benefites of faith. By meanes of this speciall faith, the Elect are

^a Eph. 3.17 truly ^a *ioyned vnto Christ, and*
 Vnion with haue an heavenly *communion*
 Christ.

^b Eph. 1.2 and fellowshippe with him, and

Eph 1.19. therefore doe ^h in some measure

2. Cor. 13.16 inwardly feele his holy Spirit

moo-

moouing and stirring in them,
 as *Rebecca* felt the Twinnes to
 stirre in her wombe. Christ was
 the *head in the body* : euery be- ^{Eph. 1. 22}
 leeuier as a member of the same ^{22.}
 body : now as the head giueth ^{Communion with}
 sense and motion to the mem- ^{Christ.}
 bers, and the members feele
 themselues to haue sense, and to
 mooue by meanes of the head;
 so doth Christ Iesus reuiue and
 quicken euery true beleeuier,
 and by his heauenly power ma-
 keth him to doe the good which
 hee doth. ⁴ And as from the ^{Rom. 6. 4, 5}
 stocke, sappe is deriued to the ^{Ioh. 15, 1, 2}
 graft, that it may liue and grow, ^{Eph. 4, 13.}
 and bring foorth fruite in his ^{16.}
 kinde : so doe all the faithfull
 that are grafted into Christ the
 true vine. And as the graft loo-
 seth his wilde nature, and is
 changed into the nature of the
 stocke, and bringeth foorth good
 fruit,

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fruite, so in like manner it is with them that are in Christ, who by little and little are wholly renewed

¹ A^t. 15. 9. from euill to good.

XXIII.

The elect beeing thus ioyned to Christ receiue three wonderfull benefits from him, *Justification, adoption, sanctification*. Iustification is, when the elect being in themselues rebellious sinners, & therefore firebrands of hell fire, and Gods owne enemies, yet by Christ they are accepted of the Lord as perfectly pure and righteous before him.

¹ 1. Cor. 1.
30.

2. Cor. 5. 21

XXIIII.

Iustificatio. This iustification is wrought in this manner: Sinne is that which maketh a man vnrighteous, and the childe of wrath and vengeance. In sinne there are three things which are hurtfull

to

to man : the first is *Condemnation*, which commeth of sinne : the second is, *actuall obedience* of the law in sinne : the third is, the roote and fountaine of sinne, *originall corruption*. These are three deadly wounds, and three running sores in the hearts and consciences of all sinners. ¶ Now *Christ Iesus* is perfectly righteous, and in him a sinner may finde three inestimable benefits answerable to the three former evils. First, *the sufferings of Christ* vpon the crosse, sufficient for all mens sinnes. Secondly, *the obedience of Christ* in fulfilling the law. Thirdly, *the perfect holinesse* of the humane nature of Christ : these are three soueraigne medicines to heale all wounded consciences : and they are as three running streames of liuing water to bathe and to supple the
brui-

Luk. 1. 35.

Coloss. 2. 9.

Ioh. 4. 14.

Mar. 2. 17.

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^h Col. 2. 14. bruised & contrite heart. ^h Now Galat. 3. 13. then commeth faith, and first Ephes 1. 7. layeth holde of the sufferings of Christ, and so a sinner is freedde from the *punishment and guilt of sinne*, and from eternall damnation, and thus the first deadly wound is cured. ⁱ Againe, faith ⁱ Rom. 4. 18. laieth holde on the perfect obedience of Christ, in fulfilling the ⁱ Mat. 3. 15. law; and thus the second wound ⁱ Philip. 2. 8. is cured. ⁱ Thirdly, faith apply- ⁱ Esa. 53. 11. eth the *holinesse of Christs humane* ⁱ Ro. 8. 1, 2, 3. *nature* to the sinner, and then he ⁱ Ioh. 17. 19. is accepted of God as perfectly righteous; and so his third deadly wound is cured. Thus a sinner is made righteous by the righteousness of Christ imputed to him.

XXV.

From true iustification, pro-
ⁱ Rom. 5. 1, ceede ⁱ many other benefits, and
ⁱ 2, 3, 4, 5, 6. they are either outward, or in-
ward

ward. Outward benefits are three. The first is^m *Reconciliati-* ^{1. Reconcili-}
on, by which a man iustified, is ^{liation.}
 perfectly reconciled to God; ^{2. Cor. 5,}
 because his sinne is done away, ^{18.}
 and he is araied with the perfect
 righteousness of Christ. The ^{2. Rom. 5.}
 second is, that afflictions to the ^{10, 11.}
 faithfull, are *no punishments* for ^{2 Cor. 6. 9.}
 sinne, but onely fatherly and lo- ^{Hebr. 12. 6.}
 ving chastisements. For the guilt ^{2. Sam. 7. 14}
 and punishment of sinne was ^{2. Sam. 12.}
 borne of Christ. Now there- ^{13, 14.}
 fore, if a Christian be afflicted, it ^{2. Afflictions}
 is no punishment: for then God ^{onely cha-}
 should punish one fault twice, ^{stisements.}
 once in Christ, and the second
 time vpon the Christian: which
 thing doth not agree with his
 iustice: it remaineth therefore
 that afflictions are onely corre- ^{3. Merit in}
 ctions in the faithfull. The third ^{Christ.}
 benefit is, that the man iustified ^{o Math. 19.}
 doth ^{28, 29.} *deserue and merit at Gods* ^{Apo. 22. 12.}
bands ^{and 21. 6.}

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hands the kingdome of heauen. For beeing made perfectly righteous in Christ and by his righteousness, he must needes *merit eternall life in and by the merits of Christ*. And therefore *Paul* called it the *iustification of life*, Rom. 5.18.

XXVI.

Inward benefits proceeding frō iustification, are those which are inwardly felt in the heart, & serue for the better assurance of iustification, and they are principally five. The first is, *Peace of conscience, and quietnesse of conscience*. As all men naturally in *Adam* are corrupt, so all men naturally haue corrupt and defiled consciences, accusing them, and arraigning them before Gods iudgement for their sins: in such wise that euery suspicion of death and feare of imminent danger maketh

maketh a naturall man stand agast
at his wittes ende, knowing not
what to doe :^p but by faith in
Christ, the Christian is perswa- ^{pHe. 10. 21}
ded of remission of his sins, and ^{Rom. 5. 1.}
so the disquietnesse of his consci- ^{Rom. 15. 16}
ence is appeased, and hee hath an
inward peace in all extremities,
which cannot betaken from him.

XXVII.

The slumbring and dead con-
science is much like to the good
conscience pacified; and many
through ignorance take the one
for the other. But they may bee
seuered and discerned thus. First,
let the beleeuing Christian exa-
mine himselfe, whether his con-
science was afflicted with the
sense of Gods iudgements, and
oppressed downe with the burden
of his sinne before hee came to
that quietnesse: for then he may
be

A differēce
betweene a
dead con-
science,
and a quiet
conscience.

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be in good hope, that it was the Spirit of God who brought that peace, because God hath pro-

¹Joh. 7. 37. mised, *that hee will dwell with*

^{Esa. 57. 15.} *the humble and contrite, to revieve and quicken them.* But if hee haue

alwaies had that peace from the beginning of his dayes, hee may

easily deceiue himselfe, by taking the numnes & security of a defi-

led conscience, for true peace of conscience. Secondly, let him

search from whence this peace of his conscience proceeds. ¹Rom. 15. 1

^{Heb. 9. 14.} come from any thing els, but frō the certenty of the remission of

finne, it is no true peace: as many, flattering themselues in sin,

and dreaming of a pardon, are thereupon quieted, and the di-

uell is ready enough to put this into their mindes: but this can

bee no true peace. Thirdly, let him examine himselfe, if he haue

a care

he care to keepe a good conscience: which if he haue, he hath also receiued from the Lord a good & a quiet conscience. For if God bestow vpon any man a gift concerning his saluation, he giueth him also a care to keep it.

¹ Act. 23. 1. ¹ and 24. 16.

XXVIII.

The second inward benefit is,

An entrance into Gods fauour, ¹ Eph. 3. 12. and a perseuerance in it, which ^{Rom. 5. 1.} is indeede a wonderfull benefite. ² Entrance When a man commeth into fauour with his Prince, then he is bolde to come vnto him, and hee may haue free accesse vnto his presence, and hee may sue to his Prince for any benefite or preferment whereof hee standeth in neede, and may obtaine it before any other: so they which are in Gods fauour, by reason that they are freely pardoned, and iustified in Christ, doe boldly,

² Entrance with boldnesse into Gods presence.

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ly approach vnto Gods presence, and they are ready to aske, and sure to obtaine any benefite that

III. is for their good. ^u The third is ^a *spirituall ioy in their hearts*, euen ^u *then when they are afflicted*: because they looke certenly to obtaine the kingdome of heauen.

^u Rom. 5.3
and 14.17.
3. ioy.

IV.
⁴ Feeling
of Gods
loue.

The fourth is, ^x that *the loue of God is shedde in the hearts* of the faithfull by the holy Ghost: that is, that the holy Ghost doth make the faithfull very euidently to feele the loue of God towards them, and doth as it were fill their hearts with it.

^u Rom. 5.5.
^u Joh. 1.12.
Gal. 3.26.
He. 2.11, 12.

XXIX.

The second maine benefite is ^y *Adoption*, whereby they which are iustified, are also accepted of God as his owne children. From adoption proceede many other benefites. First, the elect child of God hereby is made a brother to *Christ*,

^u 1 Pet. 2.9.

Christ. Secondly, he is a King, & 2
 the kingdome of heauen is his
 inheritance. Thirdly, hee is Lord 3
 ouer all creatures, saue Angels. Heb. 2. 7, 8.
 Fourthly, the holy Angels mini- 4
 ster vnto him for his good: they 1. Cor. 3. 22
 guard him and watch about him. Heb. 1. 14.
 Fifthly, all things, yea grieuous 5
 afflictions and sinne it selfe, turne Rom. 8. 28.
 to his good; though in his owne 2. Cor. 12. 7
 nature it bee neuer so hurtfull:
 and therefore death (which is Heb. 2. 15.
 most terrible) vnto him is no 1. Cor. 15.
 entrance into hell, but a narrow 54.
 gate to let him into euerlasting
 life. Lastly, beeing thus adopted, 6
 wee may looke for comfort at Rom. 5. 5.
 Gods hand, answerable to the 1. Cor. 10.
 measure of his affliction: as God 10.
 hath promised.

X X X.

The inward assurance of A- Assurance
 of Adoption is by two witnesses. of Adop-
 The first is our spirit, that is, an tion.
 heart.

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The spirit
of adoption

heart and conscience sanctified by the sprinckling of the blood of Christ. Now because it cometh to passe that the testimony of our spirit is often feeble & weake, God of his goodnes hath giuen his owne Spirit to bee a fellow-witnesse with our spirit for the elect haue in themselves the Spirit of Iesus Christ, testifying vnto them, and perswading them that they are the adopted children of God. ^a For this cause the holy Ghost is called the *spirit of adoption*, because it worketh in vs the assurance of our adoption : ^b and it is called a pawne or earnest. For as in a bargaine, when part of the price is payed in earnest, then assurance is made, that men will pay the whole : so when the childe of God hath receiued thus much from the holy Ghost

^a Rom. 8. 16.

Galat. 1. 6.

1. Pet. 3. 21.

^b 2. Cor. 1. 21.

to be perswaded that he is adopted and chosen in Christ, he may be in good hope, and he is already put in good assurance, fully to enjoy eternall life in the kingdom of heaven.

^aIndeede this testimonie is ^{Rom. 8. 25} weake in most men, and can ^{1. Ioh. 3. 26} scarce bee perceiued : because ^{Col. 3. 3.} most Christians, though they ^{1. Cor. 3. 1.} may bee old in respect of yeares ^{Eph. 4. 14.} yet generally they are babes in Christ, and not yet come to a perfect growth: and may finde in themselves great strength of sin, and the graces of God to bee in small measure in them. And againe, the children of God being most distressed, as in time of triall, and in the houre of death, then the inward working of the holy Ghost is felt most evidently. But a reprobate can not haue this testimonie at all :

E though

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though indeede a man flattereth himselfe, and the diuell *imitating the spirit of God*, doth vsually perswade carnall men and hypocrites, that they shall be saued. But that diuellish illusion, and the testimonie of the spirit may bee discerned by two notes. The first is heartie and feruent prayer to God in the name of Christ. For the same spirit that testifieth to vs, that wee are the adopted children of God, doth also make vs cry, that is, feruently with grones and sighes filling heauen and earth, pray to God. Now this heartie, feruent, and loud crying in the eares of God, can the diuell giue to no hypocrite: for it is the speciall marke of the Spirit of God. The other note is, that they which haue the speciall testimonie from the Spirit of God, haue also

Labour in prayer, for it is the proper spirit of adoption: and in prayer, wee shall most of all feeble the spirit of adoption.

also in their hearts the same affections to God, which children haue to their father : namely, loue, feare, reuerence, obedience, thankfulness, for they call not vpon God, as vpon a terrible Iudge, but they cry Abba, that is, Father. And these affections they haue not, whom Satan illudeth with a phantasticall inagination of their saluation : for it may bee, that through *hypocrisie*, or through *custome*, they may call G O D Father, but in truth they cannot doe it.

X X X I.

The elect beeing thus assured of their adoption and iustification, are indued with hope :

^a by which they looke patiently for the accomplishing of all good things which God hath begunne in them. And therefore they can vndergoe all crosses and

Hope.

^a Rom. 8.

25. & 5. 5.

2. Cor. 6. 6.

7.

Heb. 11. 1.

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afflictions with a quiet and contented minde, because they know that the time will come when they shall haue full redemption from all euils. This was ^a the patience of Pauls hope, when hee saide, that nothing in the world could seuer him from the loue of God in Christ. And like to this was the patience of Polycarpe, and of Ignatius, who when hee was condemned and iudged to be throwne to wilde beasts, & now heard the Lyons roaring, he boldly and yet patiently said; *I am the wheate of Christ, I shall be ground with the teeth of wilde beastes, that I may be found good bread.* Also the same was the patience of the blessed Martyr Saint Laurence, who like a meeke Lambe suffered himselfe to bee tormented on a fierie gridyron: and when hee had beene pressed

1. Thes. 1

3. Rom. 8, 38

in
a
wi
fre
ran
is
ro
fire
go
hat
mor
sin

in this life.

III

fed downe with fire pikes for a great space, in the mighty Spirit of God, spake vnto the Empe-
rour that caused him thus to bee
tormented, on this wise:

This side is now rosted enough.

turne up O tyrant great:

*Assay, whether rosted or rawe
thou think'st the better meate.*

XXXII.

The third maine benefite, is ^a *Sanctification* : by which
inward *Sanctification* : by which
a Christian in his minde, in his ^{Act. 15. 9}
will, and in his affections is ^{Plal. 103. 5}
freede from the *bondage* and ^{Ezek 11. 19}
tyranny of sinne and Sathan, and ^{Plal. 1. 12}
is by little and little inabled tho-
rough the Spirit of Christ to de-
fire and approoue that which is
good, and to walke in it. And it
hath two parts, ^b The first is, ^{Gal. 2. 24}
mortification, when the power of ^{Col. 3. 5}
sinne is continually weakened,

^c Eph. 1. 1. consumed, and diminished. ^c The
⁴ Cor. 15. 45 second is *Vivification*, by which
inherent righteousness is really put
 into them, and afterward is con-
 tinually increased.

XX·XIII.

This sanctification is wrought
 in all Christians after this man-
 ner. And that they are ioyned
 to Christ, and made mystically
 bone of his bone, and flesh of his
 flesh, Christ worketh in them
 effectually by his holy spirit, and
 his workes are principally three.
 Mortifica-
 tion, ⁴ Rom. 6. 3 4 First, ^d he causeth his owne death
 Col. 2. 12. to worke effectually the death
 & 3. 5. of all sinne, and to kill the pow-
 er of the flesh. For it is as a cor-
 rasive, which beeing applyed to
 the part affected, eateth out the
 venime and corruption: and so
 the death of Christ by faith
 applyed, fretteth out and con-
 sumeth the concupiscence and
 the

the corruption of the whole man. Secondly, his buriall causeth the buriall of sinne, as it were in a graue. Thirdly, his resurrection sendeth a quickening power into them, and serueth to make them rise out of their sin, in which they were dead and buried, to worke righteousness, and to liue in holinesse of life.

Viui-
fication
on is the
first resur-
rection.

Phil. 3. 10
Rom. 6. 4.

Lazarus bodie lay foure dayes and stanke in the graue, yet Christ raised it, and gaue him life againe, and made him doe the same workes that liuing men doe: so also Christ dealeth with the foules of the faithfull, they rotte and stinke in their finnes, and would perish in them, if they were left alone: but Christ putteth a heauenly life into the, and maketh them active and liuely to doe the will of God in the workes of Christianity, and

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in the workes of their callings.
And this sanctification is thoroughout the whole man : in the spirit, soule, and minde, 1. Theſſ. 5. 23. And here the spirit signifieth the minde and memorie, the *soule*, the will and affections.

XXXIV.

The sanctification of the mind is the enlightning of it with the true knowledge of Gods word. It is of two sorts, either *spirituall understanding*, or *spirituall wisdom*. *Spirituall understanding* is a generall conceiving of euery thing that is to be done or not to be done, out of Gods word. *Spirituall wisdom* is a worthy grace of God, by which a man is able to vnderstand out of Gods word, what is to be done or not to be done in any particular thing, or
action,

action, according to the circumstances of person, time, place. &c. Both these are in every Christian, otherwise *Paul* would neuer haue prayed for the *Colossians*, ^r *that they might bee fulfilled with* Col. 1. 9. *knowledge of Gods Will, in all wisdom and spirituall understanding.* In both these excelled *Dauid*, who testified of himselfe, that *Gods Word was a lanterne to his* Psal. 119. *feete, and a light to his pathes:* and 105. *that* ^h *God by his commandements* ^h Ver. 98, 99 *had made him wiser then his enemies: that he had more understanding then all his teachers: because Gods testimonies were his meditations,* ⁱ *that hee understood more* ⁱ Ver. 110. *then the ancient, because hee kept Gods precepts.* The properties of the minde enlightened are especially two. The first is, that by it a Christian man sees his owne blindness, and ignorance, and

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and vanity; as appeareth in *David*, who beeing a Prophet of God, yet prayed: *Open mine eyes (O Lord) that I may see the wonders of thy law.* And hence it is that the godly so much bewailed the blindnesse of their minds.

* Psal. 119.

Contrariwise, the wicked ¹man in the midst of his blindnesse thinkes himselfe to see. The second is, that the minde runneth and is occupied in a continuall meditation of Gods word. So

! Ioh. 9.41.

* Psal. 1.2.

David saith, the ^m righteous mans delight is in the law of the Lord, and in his law doth he meditate day and night.

XXXV.

Sanctification of the memorie

The memorie also is sanctified in that it can both keepe and remember that which is good and agreeable to Gods will: whereas naturally it best remembreth lewdnesse, and wickednesse, and

in this life.

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and vanitie. This holy memorie
was in *David*: ⁿ *I haue hidde thy* ⁿ *Psal. 119.*
promises in mine heart, that I might ^{11.}
not sinne against thee. And *Mary*
^o *kept all the sayings of Christ and* ^o *Luk. 2.19*
pondered them in her heart. And
to the exercises of this memorie,
Salomon hath a good lesson; *My*
sonne, hearken vnto my words, in-
cline thine eares vnto my sayings: ^P *Prov. 2.1.*
let them not depart from thine eies,
but keepe them in the midst of
thine heart.

XXXVI.

Furthermore, the will of a *Sanctifica-*
Christian is renewed & purified *tion of the*
by *Christ*, which appeareth in *will.*
that it is so far forth freed from
sinne, that it can will and choose
that which is good and accepta-
ble to *God*, and refuse that which
is euill, according to that
of *Paul*, ^q *It is God which* ^q *Phil. 2.13*
worketh

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worketh in you the will and the
deede, euen of his good pleasure.

Now, if a man be considered as
hee is naturally, hee can neither
will, nor performe that which is
good, but onely that which is

^r Job iij. 16

Eph. . . .

Luk. 11. 21

euill, ^r for he is sold vnder sinne,
as the Oxe or the Asse, and com-
mitteth iniquitie, as the fish
draweth in water, yea hee is in
bondage vnder Sathan, who in-
spireth his minde with vile mo-
tions, and boweth his will, affe-
ctions, and the members of his
body to his cursed will: so that
for his life hee is not able to doe
any thing, but sinne and rebell
against God. And it must be re-
membred, that although the
Christian mans will bee freed in
part from the bondage of sinne in
this life, yet it shall not be free
from the power of sinne vntill the
life to come: for ^r Paul that wor-
thy

^r Rom. 7. 14

in this life.

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thy Saint satisfie of himselfe being regenerate, that he was carnall and sold vnder sinne.

XXXVII.

Sanctified affections are Sanctification of the
knowne by this, that they^a are affections.
mooued and inclined to that^a Rom. 12.9
which is good, to embrace it: and
are not commonly affected and
stirred with that which is euill,
vnlesse it bee to eschew it. Exam-
ples hereof are these which fol-
low.^a To reioyce with them that re-^a Rom. 12.
ioyce. And to weepe with them that
weepe^b. To reioyce, because a mans^b Luk. 10. 20
name is written in heauen.^c To de-^c Psal. 143. 6.
sire Gods presence and fauour, as the
dry land desireth water.^d To feare^d Esa. 66. 2.
and tremble at Gods word.^e To^e Psal. 143. 2.
long and to faint after the places
where God is worshipped.^f To be^f Per. 2. 8.
vexed in soule from day to day in^g Psal. 119.
seeing and hearing the unlawfull^g 136.
deeds of men: and to shed riuers of
teares

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teares because men break Gods cō-
 mandements. ⁸ In seruencie of spirit
 to serue the Lord. ^h To put on the
 bowels of compassion towards the
 miseries of men. ⁱ To be angry and
 sinne not. ^k To sorrow for the dis-
 pleasing of God. ^l To loue the bre-
 thren in Christ. ^m To admire at the
 word of God, ⁿ To loue Gods com-
 mandements aboue golde. ^o To ad-
 mire the graces of God in others.
^p In feare to serue God, and to re-
 ioyce in trembling. ^q To walke in
 the feare of God, & to be filled with
 the ioy of the holy Ghost. ^r To bee
 heauy through manifolde temptati-
 ons. ^s To reioyce in being partaker
 of the sufferings of Christ. ^t To wait
 on the Lord, to reioyce in him, and
 trust in his holy name. ^u To waite
 for the full redemption. ^x To sigh,
 desiring to enioy eternall life. ^y To
 loue the habitation of Gods house,
 and the place where his honour
 dwelleth.

⁸ Rom. 12.

^{17.}

⁶ Col. 3. 12

¹ Eph. 4. 26.

^{k2.} Cor. 7. 11

^{11.} Joh. 3. 4

^m Psal. 119.

^{128.}

ⁿ Ver. 127.

^o Mat 8. 10

^p Psal. 2. 11.

⁹ Act. 9. 31.

^{r1.} Pet. 1. 6.

^{s1.} Pet. 4. 13

^t Psal. 33.

^{20.} 21.

^u Rom. 8. 3

^{x2.} Cor. 5. 2

^y Pl. 86. 8.

in this life.

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dwelleth. ² To esteeme all things as loss and dung in respect of Christ. Phil. 3.8.

XXXVIII.

But among all these sanctified affections, there are foure Zeale for Gods glory specially to be marked. The first, is a zeale of Gods glory : by which a Christian is thus affected, that rather then God shall loose his glory, he could be content to haue his owne soule damned. As it was with *Moses*, who feared, least God should loose his glory, if hee did vtterly destroy the Israelites for their idolatrie, whom hee had chosen to bee his people ; and therefore in this respect prayed vnto the Lord. ^a *Therefore now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee rase me out of the booke which thou hast written.* ^b And Paul could ^c *Rom. 9.3.* haue

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haue wished with all his heart
to bee cut off from all fellowship
with Christ, and to bee giuen vp
to eternall destruction, for his
countrey-men the Iewes, and for
Gods glorie specially. Some
may say, this affection is not
common to all, but particular
to such as are ledde with such an
exceeding affection, as these holy
men were, and which haue their
hearts so pierced and kindled
with diuine loue, and so rauish-
ed with the same out of them-
selues, that they forget all other
things, yea themselves, hauing
nothing before their eyes but
God and his glorie. To this I
answer, that this affection is com-
mon to all, though the measure
of it bee diuers, in some more, in
some lesse : which appeareth in
that our Sauour Christ tea-
cheth euery one in his prayer
which

which hee made, before he craue
any other thing, either concer-
ning God or himselfe, to pray
that Gods name may bee san-
ctified. For by this all Christi-
ans are taught, that they are to
ouerpasse all considerations of
themselves, their owne pleasure
and profit, their saluation or
damnation: and absolutely with
an heartie affection, to seeke
after the glorie of God in all
their doings, that as Gods glo-
rie is most deare vnto himselfe,
so it may appeare also that it is
most deare and precious vnto
them. If any think it strange that
Moses, Paul, or any other should
bee content to fall into miserie,
to loose their liues, and to bee
cast into eternall perdition in
hell fire, with reprobate and
damned spirits, rather then Gods
honour should bee turned into
disho-

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dishonour and blasphemie : let them consider that wonderfull is the power of true loue, ^c which ^e 1 Cor 13.7 makes all things easie : ^d which is ^e Can.8.6,7 as strong as the graue, that ouercomes all, and was neuer yet ouercome : which is as a flaming fire, that a whole sea of water can not quench. And the loue which these men had to God did so, rauish them, that they felt no feare of hell fire.

XXXIX.

The feare
of God.

^e Eccle. 12.
14.

The second affection is the feare of God, a most excellent and wonderfull grace of God. ^e Salomon ^e matcheth it, yea and preferreth it too, before all things in this world, making it the end of all. Without it a man cannot be wise: it is the first step to wisdom, ^f in it is assured strength, also it is a wel-spring of life to eschew the snares of death. The

^f Pro.14.26

Churches

Churches of Iudea beeing in peace, were edified, and walked in the ^hfeare of God, and were abundantly filled with the comfort of the holy Ghost. In this feare of God there be two parts: The first is a perswasion in the heart, that a man is in Gods presence wheresoeuer he is, & when hee by infirmitie forgets God, a drawing of himselfe into Gods presence. As it was in *Dauid*, ^h *Psalm. 26. 3* *I haue (saith hee) set the Lord alwayes before me. For he is at my right hand, therefore I shall not slide.* And this his beeing in the presence of God, hee setteth downe most excellently in the *39. Psalm.* ⁱ *Enoch walked with God.* ^k *Abraham is commanded to walke before God, and to bee upright.* The second part of the feare of God is, in Gods presence to stand in awe of him; which

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which is, when a man takes heed to his waies lest hee offend God

This aduise *David* giues to *Saul* of

! *Psal. 4. 4.* Counsellors, ¹ *Stand in awe, and sin*

not. *Pharaoh* commanded the

Midwiues of *Egypt* to kill all wa

the male children of the *Israelites* ing

at their birth: they did it not, be

■ *Exo. 1. 17* cause^m they stood in awe of God of a

fearing to displease him. And ma

hence it is, that theⁿ godly heare ba

■ *Esa. 66. 3.* Gods word with feare and trem

bling. bat

XL.

Hatred of
sinne,

The third is, the hatred and

detestation of sinne, because it is

sinne, and specially of a mans con

owne corruptions: wherewith a or

Christian is so turmoyled, that of i

in regard of them and for no o eith

ther cause, hee most heartily de

sireth to bee soorth of this most or

miserable world, that he may be hear

disburdened of his sinne, and whe

leau

cease off to displease God. *Paul*
 feels in himselfe a huge masse
 of deadly corruption, it makes
 him deeme himselfe most mis-
 erable, and to mourne because hee
 was not deliuered from it, say-
 ing, ° *O miserable man that I am,* ° *Rom. 7.*
who shall deliuer me from this body 24.
 of death? Againe, it is sinne that
 makes the Church to complaine
 that *she is blacke, that the sunne* *Can. 1. 1.*
bath looked upon her, and therefore
 cries, ° *Come Lord Iesus, come* ° *Reu. 22.*
quickly. 20.

XLI.

The fourth is, ioy of heart, in
 consideration of the neerenesse
 or presence of the terrible day
 of iudgement. The *reprobate* *Luk. 21. 27*
 neither trembleth at the conside-
 ration of the day of iudgement,
 nor els in the securitie of his
 heart hee regardeth it not. And
 when hee shall see the signes
 of

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^b 2. Tim. 4. 8 of the comming of Christ, ^b his heart shal faile him for very feare
^a 2 Cor. 5. 6, 7 and he shall ^c call the hills to fall upon him: but cōtrariwise, the faithfull loue the second comming of Christ, and therefore wait & long for it: and when they shall see the signes of it, they shall ^d lift up their heads, because the full accomplishment of their redemption is at hand.

^d Luk. 21. 28

XLII.

The sanctification of the body is, when ^e all the members of it are carefully preserued from being meanes to execute any sinne: and are made the instruments of righteousness and holinesse. So Paul prayed for the Thessalonians, ^f that they might know how to possesse their vessels of holinesse, and in honour, and not in the lust of concupiscence, as the Gentiles doe which know not God.

Sanctification of the body.

^e Rom. 6. 9.

^f 1. Thes. 4. 4

And

And Iob ^s made a covenant with ^s Iob 31.1.
his eyes not to looke on a woman. In
whose example it appeareth how
every member is to be kept pure
and holy.

XLIII.

If any humbled Christian ^{A consolati-}
finde not this measure of sancti-^{tion.}
fication in himselfe, yet let him
not bee discouraged. For if any
man haue a ^h willingnesse, and a ^h Rom. 8.
desire to obey all Gods com-^{5.1.}
mandements, hee hath the spirit,
and hee who hath the spirit is in
Christ, and hee who is in Christ
shall neuer see damnation. And
though he faile greatly in the a-
ction of obedience, yet God will
accept his affection to obey, as
obedience acceptable vnto him.
God will approoue of thee for
his owne worke which hee hath
wrought in thee, and not reiect
thee for thine.

From

XLIV.

Repentance.

From sanctification ariseth repentance. For a man cannot hate his owne sinnes before hee bee sanctified : and hee cannot truely repent for them before he hate them. Repentance is when a man ^a turnes to God, and bringeth forth fruits worthy amendment of life. This turning vnto God hath two parts : The first, a purpose and resolution of heart neuer to sinne any more, but to leade a new life. This was in *David*, ^b who fully purposed to keepe Gods commandements, and ^c applied his heart to fulfill his statutes vnto the end. And vnto this did *Barnabas* exhort the brethren at Antioch, ^d that with full purpose of heart they would cleane vnto the Lord. The second part is an holy labour in mans life and conuersation to purifie and cleanse

^a Act. 26. 20

^b Psal. 119. 15.

^c Psal. 112. 6

^d Act. 11. 23

cleanse himselfe from sinne : of
 this speaketh Iohn, ^a *And every* ^{1. Ioh. 3. 3}
one that hath this hope in him,
purgeth himselfe even as he is pure.
 This did *David* practise, as may
 appeare in that hee said : ^b Cer- ^b Psal. 73. 13
tainely, I haue cleansed my heart in
vaine, and washed mine hands in
innocencie. If any maruaile how
 repentance followeth sanctifica-
 cation, considering it is the first
 thing of all, that the Prophets,
 Apostles, and Ministers of God
 preach vnto the people whom
 they would winne to Christ ; I Rep^tance
 answer, that all other graces are after faith
 more hidden in the heart, and sancti-
 fication in
 whereas repentance is indeede nature: but
 open, and sooner appeareth to first in sense
 a mans owne selfe, and to the and appea-
 eyes of the world. It is like the rance.
 budde in the tree, which appea-
 reth before the leafe, the blos-
 some, the fruite : and yet in na-
 G. ture

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ture, it is the last, for a man must
bee renewed and come to an vt-
ter disliking of his owne finnes,
before hee will turne from them,
and leaue them.

X L V.

By this it may appeare, that
there is one manner of sinning
in the godly, and another in
the vngodly, though they fall
both into one sinne. A wicked
man when hee sinneth, in his
heart hee giueth full consent to
the sinne: but the godly though
they fall into the same sins with
the wicked, yet they neuer giue
full consent, for they are in their
mindes, wils, and affections
partly regenerate, and partly
vnregenerate; and therfore their
wils, doe partly will and partly
abhorre that which is euill: ac-
cording as Saint Paul saith of
himselfe, *I delight in the law of
God*

⁊ Rom. 7.23

God according to the inward man,
but I see another lawe in my mem-
bers rebelling against the lawe of
my minde, and leading me captiue,
&c. And that the godly man ne-
uer giueth full consent to sinne,
it is euident by three tokens:
First, before he commeth to doe
the sinne, hee hath no purpose
nor desire to doe it: but his pur-
pose and desire is to doe the will
of God, contrary to that sinne.
Secondly, in the act or doing of
the sinne, his heart riseth against
it, yet by the strength of temp-
tation, and by the mighty vio-
lence of the flesh, hee is haled
and pulled on to doe wicked-
nesse. *Paul* saith of himselfe, that
he was sold under sinne, that is, he
was like a slaue, who desireth to
escape out of his masters hands,
and yet is faine in great misery
to serue him. Thirdly, after hee
G 2 hath

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hath sinned hee is sore displeased with himselfe for it, and truely repenteth. As ^a *Peter* before the denying of his Master had no purpose to doe it, but rather to die in his cause. In the Act hee had a striuing with himselfe, as appeareth by this that first hee answered faintly, *I know not what thou saiest* : and yet after when the assault of Sathan more preuailed, hee fell to swearing, cursing, and banning. After his fall he repented himselfe & wept bitterly for it. All was contrary in *Judas*, who went to betray his Master with full intent and purpose : for the diuell long tempting him vnto it, *entred into him*, that is, made him yeeld and fully resolute himselfe to doe it. ^b Afterward when Christ was betrayed, and condemned, *Judas* was not sorrowfull for his sinne with

^a Mar. 26.
69, 70, 71,
72.

^b Ioh. 12, 7.
27.

in this life.

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with a godly sorrow, but in de-
spaire of mercy hanged himselfe.

XLVI.

Fruites worthy of amend-
ment of life are such fruits as the
c Trees of righteousnessse beare, *c* Fruites of
repētance,
Esa. 61. 3.
1. Tim. 1. 5
namely, good workes: for the
doing of a good worke there
be three things requisite: First, it
must proceede from iustifying
faith. For the worke cannot
please God except the per-
son please him, and the person
cannot please him without this
faith. Secondly, it is to be done
in obedience vnto Gods re-
uealed word. *d To obey is better* *d* 1. Sam. 19
then sacrifice, and to hearken is 22.
better then the fat of Rams. Third-
ly, it is to bee referred to Gods
glory. *e Whether ye eate or drinke* *e* 1. Cor. 10
saith Paul, or whatsoeuer ye doe, doe 31.
all to Gods glory. The speciall
G 3 workes

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works of Christians, which they and none but they truly performe, are these 5. which follow.

XLVII.

Hearing of
the word.
Ioh. 10. 27
Ioh. 8. 47.

The first is the good hearing of the word, *My sheepe* (saith Christ) *heare my voice and follow me.* And againe, *hee which is of God, heareth my voice.* And this was one note of the faithfull in the primitiue Church, to assem- ble to heare the word. This good hearing of the word is the sauing hearing that bringeth life eternall. In this action, Chri- stians are vsually thus disposed. Before they come to heare the word of God, they make them- selues readie to heare it, as the **[Aa. 17. 1]** men of Berea did, *who receiued the word with all readinesse.* This preparation standeth in two points: first, they disburden themselves of all impediments, that

that like vnto runners in a race
they may^a be swift to heare: these
impediments are sinne and trou-
bled affections, and they come
with humble hearts^b as fooles
that they may become wise. Se-
condly, they quicken vp them-
selues, and come vnto the as-
semblies, hungry and thirsting
after the word of God, as men
doe after meate and drinke.

^a Tim. 1.12
Psal. 26.6.7
^b 1. Cor. 3.
18.

When they are in hearing
Gods word, first, their mindes
are fixed and attentive onely to
that which is spoken, as ^c Lidy-
as was. Secondly, they truly
beleue the word of God, and
carefully applie it to their owne
soules. Thirdly, they feelee the
liuely power of it in themselves.
It is as ^d salt in them, to drawe
out their inward corruption: It
is to them the ^e sword of the
spirit, and as a ^f sacrificing knife

^c Act. 16.14

^d Mar. 9.47

^e Eph. 6.17.

^f Rom. 15.

10.

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in the hand of Gods Minister,
by which their flesh is killed, and
they are offered up in a living sa-

6 Ioh. 6. 63. crifice to God: it is ^b spirit and life

to quicken and reuiue their
soules that are dead in sinne :

And the reason of this is plaine :

The word of God preached is
as a cuppe of wine : the true

Christian, is the Lords guest,
but hee hath sauce of his owne :

Hee bringeth his sugar with
him, namely his true faith,

6 Heb. 4. 2. which ^c hee tempereth and ming-
leth with Gods word, and so

it becommeth vnto him as a
cuppe of sweete wine, and as

water of life. Now the hypo-
cite, because hee bringeth no

faith with him, drinketh of the
same, but hee findes the wine to

be sower and tart, and voide of
rellish, and in truth it is vnto him

as a cup of ranke poison. Again, they

they heare the word of God: ^{A&.10.34}
as in Gods presence, and therefore ^{Esa.66.3.}
 their hearts are full of feare and
 trembling. And they receive the
 Word, not ^d as from man, but as ^d ^{1.The.2.}
 from Christ Iesus the onely ^c Do- ^{13.}
 ctor of the Church. And they re- ^c ^{Mat.17.5.}
 gard not so much the Embassa- ^{1.Pet.5.4.}
 dour, or his abilitie, as the embas-
 sage of reconciliation sent from
 the King of heauen.

After they haue heard the
 word, they are bettered in
 knowledge and in affection, and
 they remember it, and meditate
 vpon it continually, that they
 may frame all their doings by it.
 Worldly men vse to buy bookes
 of statutes, and to haue them
 in their houses to reade on, that
 they may knowe how to awoide
 danger of lawe. And so the
 faithfull doe alwayes set before
 them Gods word, and in all
 their

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their doings it is *their Counseller*, lest they should come into danger of Gods displeasure.

XLVIII.

Receiuing
of the Sa-
crament.

The second worke is, the receiuing of the Sacraments ; of Baptisme once onely, when a man is openly and solemnly admitted into the Church : and of the Lords Supper often. The first sealeth vp to the heart of a Christian, that hee is vnited vnto Christ, and hath true fellowship with him in beeing fully iustified before God and inwardly sanctified. The second serueth to seale vp in the heart of a christian the continuall growing and increasing of the same graces. This thing euery true beleeuers shall haue often experience of, either in or after the receiuing of the Sacrament: and yet it shall not bee so alwaies, for some-
times

times the Church being brought
into Christs wine seller, shall fall *Can. 1.5.*
into a swowne, and not feele any
refreshing there. Yet the belee-
uer is not to be dismayed, if hee
feeles not alwaies comfort pre-
sently after the Sacrament. A
sicke man feeles no comfort or
nourishment, when hee eateth
meate, and yet it preferueth his
life : so the weake Christian
though hee feeles himselfe not
nourished at the Sacrament by
Christs body and blood, yet
he shall see in time, that his soule
shall be preserved thereby vnto
euermore life. Furthermore,
when a Christian feeles no
comfort by the Sacrament, let
him then humble himselfe be-
fore the Lord more heartily
then euer before, confessing
his sinnes and praying for in-
crease of grace, and then hee
shall

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shall feele the fruit of the Sacra-
ment.

XLIX.

Reliefe of
the poore,

The third worke is, a relee-
uing of the poore brethren in
Christ, proceeding of a brother-
ly kindnesse towards them. This
is a speciall worke not to be done
to all men alike, as *S. Paul* saith,

Gal. 6, 11

*¶ Doe good to all men, but especial-
ly to them of the household of faith.*

Directions for this matter are

Act. 2, 44

the faithfull of Hierusalem, *¶ Who
were all in one place, and had all
things common: ¶ namely, in vse.*

Act. 4, 32

*And they solde their possessions and
goods, and parted them to all men:
as euery one had neede.*

Cor. 8, 23

treame pouertie *¶* releened the
Churches of Macedonia libe-
rally, not onely according to their
power, but also straining them-
selues beyond their power. Yea this
re-

in this life.

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reliefe must goe further, euen to
the bestowing of a mans life, if
neede so require. (As Saint John
saith)^a Hereby we haue perceined^a 1. Ioh. 3. 16
that he laide downe his life for
vs : therefore wee ought also to lay
downe our liues for the brethren.

L.

The fourth work is, true prai- Prayer,
er : and S. Luke setteth out the
faithfull, & the children of God,^a Acts 9. 14
by this description: ^a They called
on the name of the Lord. As on the
contrary it is said of the wicked:
^b That they call not vpon God. ^c The ^b Psal. 14. 4.
true Christian calleth on the Lord ^c Pl. 45. 18.
in truth, For ^d the spirit of adoption: ^e Rom. 8. 16
which is the ^e spirit of praier, is his
schoolemaster to teach him to
doe it. ^d Zach. 12. 10

In prayer he is thus disposed :
First, before hee prayeth, ^f he is ^f Eccl. 5. 1.
stricken with some feare & reue- Dan. 9. 4
rence in regard of Gods maie-
stie,

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stie, for he considereth that prayer is a familiar talking with god.

Secondly, hee is inwardly touched with a liuely feeling of his owne wants, but especially hee is vexed and greiued at his owne sinne and rebellion: and this sence of his miserie is as a spurre to quicken his benumbed heart.

Thirdly, hee humbleth himselfe before his God, and laieth open his heart before the Lord, shewing a feruent and longing desire to obtaine those things of which hee findeth an extreame want in himselfe, as the Prophet *David* did, whose ⁱ desire was like ⁱ *Psa. 143. 6* the yawning of the dry ground: and ^{& 4. 1, 2.} this proceedeth from ^k the spirit of God which stirreth vp groanings in the heart, which man oftentimes for his life cannot expresse.

Fourthly,

Fourthly, when hee maketh his request, hee doubteth not, but by ¹ faith he beleeueth that God ^{Mat. 11. 24} will grant his requests which hee maketh according to his word. The ground of this perswasion is double: The first is, ^m Christ ^m Rom 8. 32 Iesus, by whose merits as he hath obtained remission of sinnes, so he looketh to obtaine all things else. The ⁿ other ground is, the ^o Ioh. 5. 24. comfortable promises of God ^{15.} which he hath made, that he will heare them who truely call vpon him.

Fiftly, hee prayeth not for a brunt or two, but hee continueth in prayer. And although God seeme not to heare him at the first, ^o yet hee patiently waiteth. ^{1. Thes. 5.} on the Lord, and still calleth vp- ^{17.} on him.

L I.

The fift worke is, to walke in
some

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A lawfull
calling.

some lawfull calling with painefulnesse, and vprightnesse, so that in performing all the duties of

^f A& 24.10 it, a man ^f may keepe a good conscience before God and men.

Thus *Dauid* determined to walke in the gouernment of his

^h Psal. 10. 1, 2 house and kingdome, & I will doe

wisely (saith he) *in the perfect way till thou comdest to me, I will walke*

in the vprightnesse of mine heart, in the midst of mine house: I will set

no wicked thing before mine eyes: I hate the worke of them that fall

away: it shall not cleaue vnto mee.

This sinceritie of *Dauids* behauiour in his calling, made him

bold to offer himselfe to bee tried not onely by men, but much

more by the Lord God himselfe, and to bee punished according-

^h Psal. 26. 1, 2 ly. ^h Iudge me, O Lord (saith he)

^h Psal. 119. 23 for I haue walked in mine innocencie: prooue me, O Lord, and try me,

^h Psal. 18. 22. 24.

exa-

examine my reines and my heart :
 to vpright and cleare was hee in
 all his doings.

LII.

Thus much of faith and the ^{Spirituell} benefits that come by faith: now ^{exercise in} followeth the ^{temptations,} spirituall exercise of a Christian in his manifold temptations, which are in this life inseparable companions of grace. The reason is, because the diuell hateth Christ with a deadly hatred, and sheweth this hatred in a continuall persecution of his members ; (as Saint Iohn saith) *The Dragō was wroth with the woman, and went and made war with the remnant of her seede, which kept the commandements of God, and haue the testimonie of Iesus Christ.* Now therefore as soone as Christ Iesus beginneth to shew any token of his loue to any man, the diuell contrariwise shew-

¹ Reu. 12. 17

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sheweth foorth his enmitie, and stirres vp his fellow champions the flesh and the world to warre against him for his confusion. And furthermore the Lord in great wisdom permits temptations at the last ende of a Christian mans life, ^k to trie his faith, to purge him of sinne, to humble him, and to make him depend of his maiestie, to quicken and reuine the graces of his spirit, which otherwise would bee dead and decay.

LIII.

The temptations of a Christian are specially fixe. The first is, when inwardly in his heart, he is drawne away and intised by his owne *concupiscence*, vnto any sinne. The Christian exercise in temptations is ^m a fight and battell betwixt the flesh and the spirit. And this fight standeth in foure

^d Deu. 2. 3.
^{2.} Cor. 12.
12. 18.

Inward
motions of
the flesh.
¹ Lam. 1. 14.

² Gal. 5. 17.

and pure things. First, the flesh stirs
 up euill thoughts and desires, as
 a burning furnace continually
 sendeth vp smoake and sparkes
 of fire: and it eggeth a man for-
 ward to euill wordes and deedes,
 according to that of S. Marke,
 For, from within, euen from the
 heart of a man, proceede euill
 thoughts, adulteries, fornications,
 murders, thefts, couetousnesse, wic-
 kednesse, deceit, uncleannesse, a wic-
 ked eye, backebiting, pride, foolish-
 nesse.

Mar. 7. 21

I I. The flesh hindereth and
 choaketh the good motions and
 desires of the heart, as Paul saith,
 I see another lawe in my members
 rebelling against the lawe of my
 minde, and leading mee captiue to
 the law of sin which is in my mem-
 bers. Again the same flesh min-
 gleth euery good motion and
 desire with some corruption:
 so

Rom. 7. 23

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so that the godly mislike the best thing they doe. *Esay* saith of his owne and the peoples righ-

¹ *Esa. 64.6.* teousnesse, that it is but as a

¹ *Rom. 8.3,4* *menstruous cloute.* ¹ The prayers

of the Saints must bee perfumed with *sweete odours*, before they

can ascend vp sweete and sauo-ry into the nostrils of God. And

Paul saide of himselfe, *hee did that which hee disliked*: not that

hee was ouertaken with grosse sinnes: but because when hee was

to do his duty, the flesh hindered him, that hee could not doe that

¹ *Rom. 7.15* which hee did ¹ *exactly and soundly* according to his will and de-

sire: euen as a man who hath a iourney to goe, his mind is to dis-

patch it in all hast, yet when hee is in his trauell he goes bur slow-

ly, by reason of a lamenesse in his ioyns.

III. The spirit on the contrary,

rary, kindles in the heart good motions and desires, and puts a man forward to good works and deeds, as it was in *David*. *I will praise the Lord (saith he) who hath giuen mee counsell : my reines also teach me in the night season.* Gal. 5. 24. Psal. 116. 7.

IV. The spirit rebukes a man for his euill intents and desires, and represseth the force of them, and as it were nippes them in the head. Thus *Esay* describeth the inward motions of the spirit, *And thine eares shall heare a word behinde thee: saying, This is the way, walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.* And Saint *John* saith, *The spirit iudgeth the world of sinne.* This was in *David*, who when hee did any euill, his heart smote him. Out of this doctrine issueth a notable difference betwixt the wicked and

▪ *Esa. 30. 21.*
 ▪ *Iohn 16.*
 ▪ *2. Sa. 24. 10.*

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and the godly. In the godly when they are tempted to sinne, there is a fight betweene the heart and the heart ; that is, betweene the heart and it selfe. In the wicked also there is a fight, when they are tempted to sinne : but this fight is onely between the heart and the conscience. The wicked

Rom, 2. 14 man whatsoeuer he is, hath some
15. knowledge of good and euil: and

therfore when he is in doing any euill, his conscience accuseth, checketh, and controuleth him, and he feeles it stirring in him, as if it were some liuing thing that crauleth in his body, & gnaweth vpon his heart, and thereupon he is very often grieved for his sinnes, yet for all that he liketh

2. Pet. 4. 3. 4 his sinnes very weil, and loueth them, and could find in his heart to continue in them for euer : so that indeede when he sinneth, he
hath

with in his heart a striving and a
 conflict, but that is only between
 himselfe and his conscience. But
 the godly have an other kinde of
 battell and conflict, for not onely
 their consciences pricke them
 and reprove them for sinne, but
 so their hearts are so renewed,
 that they rise in hatred and dete-
 station of sinne; and when they
 are tempted to euill by their flesh
 and Sathan, they feelee a lust and
 desire to doe that which is good.

Psal. 79. 10.
 Psal. 119.
 104. 118.
 Rom. 7. 15.

LIIII.

The second temptation is a dis-
 quietnesse in the heart of a Chri-
 stian, because hee can not accor-
 ding to his desire, haue fellow-
 ship with Christ Iesus: he is exer-
 cised in this temptation on this
 manner.

Little fee-
 ling.

I.^a Christ lets him see his ex-
 cellencie, and how hee is affected
 to-

Can. 6. 2.

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towards him.

¶ Verse 3.

II. ^a Then the Christian considering this, desireth Christ and his righteousness.

III. He delighteth himself in Christ, and hath some enjoying of his benefits.

¶ Vers. 4.

IV. ^b Then hee comes into the assembly of the Church as into Gods wine-seller, that in the word and Sacraments, hee may feele a greater measure of the loue of Christ.

¶ Verse 5.

V. But ^c he falls loue-sicke that is, hee becomes troubled in spirit, because hee cannot enjoy the presence of Christ in the same manner as he would.

¶ Vers. 6, 7.

VI. ^d In this his spiritual sicknesse hee first feeles the power of Christ supporting him, that the spirit bee not quenched,

¶ Verse 8.

and hee ^e heares Christ as it were whispering in his eares, as
a man

a man speakes to his friend when hee is comming towards him a farre off.

VII. ^a After this Christ ^{Verf. 9.} comes neerer, but the Christian can no otherwise enioy him, then a man enioyes the company of his friend, who is on the other side of a wall, looking at him through the grate or lattice.

VIII. Then his eyes are opened to see the causes, why Christ so withdrawes himselfe, to see his owne security and negligence in seeking Christ, his slacknesse in spirituall exercises, as in prayer and thanksgiuing, the deceitfulnesse and malice of false teachers.

IX. ^b Then he comes to feelee ^{Verf. 17.} more linely his fellowship with Christ.

X. Hee prayeth that Christ
H would

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would continue with him to the end.

L V.

No feeling. The third temptation is, trouble of minde, because there is no feeling of Christ at all, who seemeth to bee departed for a time. The exercise of a Christian in this tentation, is this :

^c Cant. 3. 1. 1. ^c The poore soule lying as a man desolate in the night without comfort, seekes for Christ, by priuate prayer and meditation, but it will not preuaile.

^d Verse 2. 2. ^d He vseth the helpe, counsell, and prayer of godly brethren, yet Christ cannot bee found.

^e Verse 3. 3. ^e Then he seekes to godly Ministers, to receiue some comfort by the n, by their meanes he can feelee none.

^f Verse 4. 4. ^f After that all meanes haue beene thus vsed, and none will pre-

preuaile, then by Gods great mercy, when hee hath least hope hee findes Christ and feeles him come againe.

5 Presently his faith reui-
ueth, and layeth faster holde on
Christ.

6 And hee hath as neere fel-
lowship with Christ in his heart,
as before.

7 ⁸ Then comes againe the ⁸ Verse 5.
ioy of the holy Ghost : and the
peace of conscience as a sweete
sleepe fals vpon him.

8 ^h Then his heart ariseth vp ^h verse 6.
into heauen by holy affections
and prayers, which doe as pillars
of smoake mount vpward, sweet
as mirrhe and incense.

9 ⁱ Also he is rauished there ⁱ v. 8. 9, 10.
with the meditation of the glo-
rious estate of the kingdome of
heauen.

10 ^k Hee labours to bring o. ^k verse 11.
H 2 thers

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thers to consider the glory of
Christ and his kingdome.

*1. cap. 3. v.
2. to the 15.* 11 ^l After all this, Christ re-
ueales to his seruant, what his
blessed estate is both in this life,
and in the life to come, more
cleerely then euer before, and
makes him see those graces
which he hath bestowed on him,

vers. 16. 12 ^m Then the Christian
prayes that Christ would breath
on him by his holy Spirit, that
he may bring forth the fruites of
those graces which are in him.

vers. 1. 5. 1. 13 ⁿ Lastly, Christ granteth
him this his request.

LVI.

*A spirituall
number in
worldly
pleasures.
Cant. 5. 1.
Math. 25. 5.* The fourth temptation is se-
curity of heart, rising of ouer-
much delight in the pleasures
of the world. The exercise of a
christian in this temptation, is this.
1. He slumbers, and is halfe a-
sleepe

leepe in the pleasures of this world.

2 Christ by his word and Spirit labours to withdraw him from his pleasures, & to make him more heartily receiue his beloved. Cant. 5.
Verse 2.

3 But he delayeth to doe it, being loath to leaue his ease and sweet delights. verse 3.

4 Then Christ awakes him, and stirs vp his heart by making him to see the vanity of his pleasures. verse 4.

5 Hee then beginnes to bee more earnestly affected toward Christ.

6 With sorrow hee sets his heart to haue fellowship with Christ after his old manner: and this hee expresseth by bringing forth sweete fruites of righteousness. verse 5.

7 Then he feelles that Christ

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hath withdrawne his Spirit.

8 Hee almost despaire for
this.

9 Yet by priuate prayer seeks
for Christ.

verse 7. 10^t When that will not helpe,
he resorts to the Ministers of the
word, at whose hands hee findes
no comfort.

verse 8, 9,
10, 11, 12,
13, 14, 15,
16. 11^u Nor recouering his first
estate, through impatience of the
loue of Christ, hee makes his mi-
sery knowne to strangers, to see
if they can comfort him, and hee
somewhat comforts himselfe in
describing Christs excellencie to
them.

verse 17. 12^x They then are rauished
with him to seeke Christ, and re-
quire then to know where to
finde him.

Cap. 6. 1. 13^y Answer is made, in the
assemblies of the Church.

verse 2. 14^z After this communica-
tion

tion, the Christians faith and feeling reuiueth, Christ returning to him againe.

15. ^a Then Christ assureth him in his heart, of his loue and liking towards him. ^a Verse 2. to the 7. verse of chap. 7.

16. Giuing further assurance to him that he shall grow vp and bee made fruitfull in euery good grace.

17. After this the Christian comes in such a high measure to loue Christ, that nothing shall be able to seuer him from Christ.

LVII.

The fift temptation is a fall ; A fall into some great sinne, as *Noah* into drunkenesse, *Dauid* into adulterie and murther, *Peter* into the deniall of Christ. The exercise of a christian in this temptation, is this :

1. At the first his heart is vsually dulled and made secure with sinne.

H 4

2. Yet

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2. Yet after a while, there by some meanes ariseth in his heart a godly sorrow : which is when he is grieved for this only cause, that by his sinne he hath displeased God, who hath beene to him so louing and mercifull a Father, whose fauour hee would be content to purchase, so hee might haue it and obtaine it) euen with the damnation of his owne soule.

^c 2. Cor. 7.
11.

3. ^c Then he begins to repent himselfe of his sinnes, renewing afresh his former repentance.

4. This repentance hee sheweth by signes.

1. A desire to leaue that sinne into which hee is fallen. As they which crucified our Sauour Christ, when they were pricked in their hearts at Peters sermon, they shewed this care in saying,

^c Act. 2. 37. ^d Men and brethren what shall we doe

doe to be saved?

2. An Apologie, which is when a man in the heaviness of his heart shall not excuse or defend his sinne, but confesse it to the Lord, and utterly condemne himselfe for it : acknowledging withall, that there is no way to escape Gods wrath, but by having Gods free pardon in Christ.

3. Indignation, which is an inward anger & fretting against his owne selfe, because hee was so carelesse in looking to his owne waies. *Peter* when hee had denied his Master, *hee wept, and that bitterly*, which sheweth that with sorrow hee had also an anger against himselfe.

4. ° A feare rising not so much *Mat. 26. 75* from the iudgements of God, as from this, lest hee should hereafter fall into the same sinne againe, and by so doing, more grie-

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grievously displease God.

5. A desire euer after more
carefully to please God.

6. Zeale in the seruice of God.

7. Reuenge vpon himselfe for
his former offences: for example,
if a man sinne in surfetting and
drunkenesse, if hee euer repent,
hee will bring vnder his corrupt
nature by sparing and modera-
ting himselfe.

LVIII.

Outward
affliction.

The sixt temptation is out-
ward afflictions, which the god-
ly in this life must suffer. ^e *If any*
^{Mat. 16. 24} *will goe after Christ, hee must deny*
himselfe, take up his owne crosse, &
^f *1. Pet. 4. 17 follow him.* ^f *And S. Peter saith,*
that iudgement beginneth at Gods
^g *house :* ^g *And Paul, that wee must*
^h *enter into the kingdome of heauen*
^h *through manifold temptations. The*
exercise of a Christian in afflicti-
on, is this.

1. At

1 ^h At the first they are very ^hHe. 12. 13
heauy and bitter.

2 Hee suffereth them with
great lenity and patience, sub-
mitting himselfe vnder the hand
of God. Yet if they be in great
measure, they will driue him to
impatience.

3 If they continue, hee shall
feele (according to his owne
iudgement) the wrath and dis-
pleasure of God in his heart.

4 ⁱ His old sinnes will come a-ⁱJob 13. 16
fresh into his remembrance, and
trouble him. Hee is sleepy, and
in his sleepe he hath visions, and
dreames, and anxiety of spi-
rit.

5 ^k In this misery God sup-^kJob 13. 15
ports his faith, that it faile not,
and he then forsake Christ.

6 ^l He feeling then Gods pow-^lRom. 5. 4
er to strengthen him, hath expe-
rience of it in himselfe.

7. From

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7 From experience proceedes hope, that the grace of God shall neuer be wanting vnto him in any afflictions to come: and as he hopeth, so it comes to passe.

Job 42.5. 8 With this hope is ioynedⁿ a serious humiliation before the
Heb. 12.11 Lord^o with the fruit of peace and righteousness.

If the afflictions be for Christs cause vnto death, then hee in more speciall manner is filled with the ioy of the holy Ghost. and hee is then stablished with the greatest measure of the strength of Christ, that no torment is able to foyle, & to bring him from Christ, though the Christian should die a thousand times for it. According to that

Phil. 1.29. of Paul, *To you it is giuen for Christ, not onely to belecue in him, but also to suffer for his sake.* And this is grounded vpon the promise

mise of God, ¶ When thou passest ¹ Esa. 43. 2
through the waters, I will bee with
thee, and through the floods, that
they doe not overflow thee: When
thou walkest through the very fire,
thou shalt not be burnt: neither shall
the flame kinde vpon thee.

LIX.

Hence ariseth a notable difference betweene the godly and the wicked, in the suffering of afflictions. A reprobate, the more the Lord layeth his hand on him, the more hee ² murmureth and rebelleth against God: ^{Exod. 8.} it is contrary with the true Christian: None feeleth more the power and rebellion of sinne then hee: none is more assaulted by Satan then he, and oftentimes it commeth to passe, that God withdraweth the signes of his fauour from him, and lets him feele

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feele his wrath. And this is the greatest temptation of all other, when a man shall see the Lord to be his enemy, and to his thinking arme himselfe against him to his destruction. As ^r Ezechias did, who saith, *that the Lord did crash his bones like a lyon.* Or ^r as Iob saith, *that the arrowes of the almighty were in him, and the venime thereof drunke up his spirit, and the terrours of God did fight against him.* Yet the true Christian, when the world, the flesh, and the diuell, and God himselfe too are against him, doth euen then most of all rest in the Lord, and by faith cleaue to him. ^r Though God should destroy mee, yet would I trust in him (saith Iob.) ^u And David saith, *My God, my God, why hast thou forsaken mee?* When he saith that God had forsaken him, it may

^r Esay 38.

^r Iob 6.38.

^r Iob. 13.15

^r Psalm, 22

may seeme to bee the complaint of a desperate man, not hauing so much as one sparke of faith : yet then hee saith, *my God, my God* : which words containe a confession proceeding from true faith : so that in *Dauid* it appeareth, that the faithfull when they feelee themselues forlorne, and vtterly reiected of God, according to the sense and iudgement of the flesh, yet by faith they can apprehend his hidden mercy, and beholde it as farre off in the glasse of his promise. And so they doe often shew contrary affections in their prayers, as *Dauid* doth. * *Iacob* when he wra- * Gen. 32.
stled with the Angel for life and 28.
death, neuer gaue ouer: and when he was foild, hee would not cease before the Lord had blessed him. This his wrastring is a type of the conflicts which the faithfull

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full are to haue with the Lord himselfe, who vseth to bring his owne children (as it were) to the field : and he assaileth them with the one hand, and with the other hee holdeth them vp, that so hee may prooue and exercise their faith. And for this cause
 7 Psal. 130. the Church 7 is called Israel by the name of *Iacob*. An example may bee had in the woman
 2 Math. 15. of Canaan. 2 First, our Sauour
 22, 23, 24. Christ gaue her faith, and by that
 25, 26, 27. faith shee was moued to seeke to him. But when shee was once come to him, hee gaue her three repulses. First, by saying nothing. Secondly, by denying her. Thirdly, by calling her dogge. Thus Christ in appearance made shew, as though hee would neuer haue granted her request. But shee at euery repulse was more instant, crying more earnestly

earnestly vnto him : and shee plainly opposed her selfe to him, & would take no deniall: for such is the nature of true faith. Wherefore the faithfull when they feele themselves ouerwhelmed with sinne, turmoiled with conflicts of Sathan, when they feele the anger of God offended with them, yet they can euen then lift vp their eye-lids, and giue a glimpse at the brasen serpent Christ Iesus, and can fling themselves into the armes of Gods mercy, and catch hold of the hand of God buffeting them, and kisse it.

L X.

By these temptations it comes to passe, that a Christian though hee can not fall finally from Christ, yet hee may fall very dangerously from his former estate. First, the graces of God may be by his default lessened in him:

Dangerous
fals of a
Christian.

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him : else *Paul* would not haue

^a1. Theſſ. 6. giuen out theſe exhortations,

^{19.}
^bEph. 4. 30. *Quench not the Spirit:* ^b*Griene not*

the holy Spirit of God, by whom yee

are ſealed unto the day of redemp-

tion. Secondly, the graces of God

may bee buried in him, and co-

uered for a time, ſo that hee may

bee like a man in a traunce, who

both by his owne ſenſe, and by

the iudgement of the Phyſitian,

is taken for dead. This was the

estate of *Peter*, who though hee

confessed that *Chriſt* was the

^cMath. 16. Sonne of the liuing Lord, ^c yet

^{16. 26. 70.} hee denyed him, and forſwore

him at the voyce of a damſell.

Thirdly, hee may fall againe into

the ſame ſinne after repentance.

Indeed this is a dangerous caſe ;

yet it may befall a true Chriſti-

an. Otherwiſe, when as the *Iſ-*

raelites (Gods people) had fal-

len away from him by their

ſinnes,

finne

not ſ

cy, ^d

And

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finnes, and idolatries, hee would
 not still haue offered them mer-
 cy,^d as he doth by his prophets:
 And ^e Paul prayeth the Corin- ^dEsa 14.18
 thians *in Christs stead*, that they ^e2. Cor. 5.
 would bee reconciled to God: who ^{20^a}
 neuerthelesse before were recon-
 ciled to God. Fourthly, he may
 commit a sinne of presumption,
 which is a fearefull sinne, beeing
 done wittingly of knowledge and
 willingly, and with some wilfulnes.
 Therefore David prayeth, ^f Keep ^f Ps. 29.13.
thy seruant from presumptuous sin:
 and to shew himselfe to bee in
 danger of it, hee prayeth further,
Let them not haue dominion ouer
mee. Lastly, he may fall into de-
 spaire of Gods mercy for a
 time, and this is a dangerous
 sinne. For hee which despaires,
 makes all the promises of God
 to bee false: and this sinne of all
 other is most contrary to true
 sa-

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sauiing faith. In this estate was *David*, when beeing in trouble,

Ps. 77. 11. hee saide, *This is my death*. And

Paul shewes, that the incestuous man might haue fallen into des-

2. Cor. 13. 3 peration, when hee saith: *Com-*
fort him, lest hee bee swallowed up

of ouermuch heauinesse. And it

must bee remembred, that the

Church of Rome erreth in this,

that she teacheth desperation to

bee a sin against the holy Ghost.

This sinne against the holy

Ghost, is a blasphemie spoken

against the knowne truth of

Gods word, or a deniall of

Christ, of a wilfull and obstinate

malice. But desperation may a-

rise through ignorāce of a mans

owne estate: through horroure of

conscience for sinne: through an

often relapse into some sinne:

through the ouer-deepe confi-

deration of a mans owne vn-

wor-

worthinesse: lastly, by abiuration of the truth through compulsion and feare. * This befell *Francis Spira*, who after his apostasie despaired. Yet they are much ouerseene that write of him as of a damned creature. For first, who can tell whether hee despaired finally or not? Secondly, in the very middest of his desperation, hee complained of the hardnes of his heart, which made him that he could not pray: no doubt then he felt his hardnes of heart: and the feeling of corruption in the heart, is by some contrary grace; so that wee may conveniently think, that he was not quite bereft of all goodnes: though he neither felt it then, nor shewed it to the beholder.

*What is
to bee
thought of
Fr. Spira,

LXI.

The cause why a Christian can
not quite fall away from grace,
is

Correbo-
ration.

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is this: after that he is sanctified, hee receiueth from God another speciall grace, which may be called Corroboration. For hee hath in him not onely the sanctifying, but also the strengthening power of Christ. Therefore Paul

ⁱ Epb. 2. 16 prayeth for the Ephesians, ⁱ that they may be strengthened in the in-

^k Col. 1. 9. ner man: for the Colossians, ^k that they might be strengthened with the

ⁱ Phil. 4. 13. glorious power of Christ. And of himselfe he saith, ^l that hee is able to doe all things through the power

^m Psal. 103. 5 of Christ that strengtheneth him. ^m

David saith. that God reneweth them that feare him, as the Eagle reneweth her decayed strength.

From hence as from a speciall cause ariseth patience and perseuerance vnto the ende: for when a man is supported by the power of Christ, hee may bee able to beare many crosses patiently

Patience.
Perseue-
rance.

ently with a contented minde ;
and perseuere in bearing of it
how long soeuer the crosse en-
dureth.

LXII.

Thus much of the estate of a ^{A perswas-} Christian in this life. Now I will ^{on to Chri-} adde some reasons in the way ^{stianity,} of perswasion to all men, but especially to worldlings, and to loose professors of the Gospel, that they would vtterly deny themselves, and vse all meanes to become true Christians by beeing ⁿ *made new creatures* in ⁿ 2. Cor. 5. *Christ*, and ^o by leading such a ^{17.} life as *may adorne the Gospel of* ^{Tit. 2. 10} *Christ.*

My first reason is this ; the man that liueth in this world not being a true Christian, is far more vile then the basest creature of all, euen the dogge, or toad. For first, he is nothing else
but

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but a filthy dunghill of all abomination and vncleannesse, the

Rom. 8.20 P stinke whereof hath infected heauen and earth, and no perfumes could euer delay it in the nostrils of God, but onely the sufferings of Christ beeing a sacrifice of a sweete smelling fauour to God. Wee make it very daintie to come neere a leproous man that is full of botches, blaines, and sores ; but much more are those men to bee abhorred, who haue lien many yeares starke & *dead in sinnes and trespasses*: and therefore now doe nothing else but rotte and stinke in them like ougly loathsome carrions.

Eph. 2.1.

1. Cor. 4.4

Secondly, hee which is no Christian, is vnder the power of darkenesse, hauing Sathan for his prince & God, and giuing vnto him in token of homage,

his

his best parts, euen his mind and conscience to bee his dwelling place : and his whole conuersation is nothing else but a perpetuall obedience vnto Sathan. If Atheists and worldlings, and carnall Gospellers were perswaded of the truth of this (as it is most true) it would make them howle and grieve, though now they liue at ease without feeling any pricke of conscience for sinne. And if they had but the least sense of it in the world, it would make their flintie hearts to bleede, and it would make them shedde riuers of teares. But how long shall they continue in this vile estate? Truly, vntill they come to Christ : awake therefore thou that sleepest, and stand vp from the dead, and Christ shall giue thee light : Open thine heart

I

to

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to receiue Christ, and then hee will come and binde the strong man Sathan, and cast him out, and dwell in thee himselfe.

Thirdly, hee which is no Christian is in danger of all the iudgments of God, so that euery moment some of them may befall him. Hee may perish suddenly by water with the old world, hee may bee consumed with fire and brimstone with Sodome and Gomorrha, hee may be swallowed vp of the earth with *Dathan* and *Abirah*, hee may hang himselfe with *Iudas*, hee may haue his braines dashed against the ground, and bee eaten vp of dogges with *Iezabel*, hee may die in the hardnesse of heart with *Pharaoh*, hee may despaire with *Caine* and *Iudas*, hee may bee stricken with suddaine death
with

with *Ananias* and *Saphira* his wife, he may be eaten of wormes with *Herod*, hee may bee smitten with trembling that hee cannot heare Gods word with *Fælix*; hee may voide his guttes at the stoole with *Arius*, hee may cry at his death that hee is damned with *Latomus*, hee may bee left vnto himselfe to mocke, blaspheme, and renounce Christ with *Iulian*: and hee may suffer many more fearefull iudgments, whereof the Lord hath ^a great store, & all tend to the confounding of them which will not be humbled vnder his hand. Contrariwise, the true Christian is so farre out of the reach of Gods iudgements that they cannot hurt him: ^b Christ is *a con-* ^d *Esa. 4. 6.*
ring and a cloud against the heate and tempest of Gods iudgement, when a mans heart is

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sprinckled with the blood of this immaculate Lamb, al the plagues of G O D passe ouer him. In the destruction of Ierusalem the righteous beare a marke in their foreheads and are saued. Therefore let him that hath regard to his owne safety become a Christian.

Ecd. 9. 4.

Thirdly, the man which is no Christian is in danger of eternall death and damnation in hell fire: and they which fall into this estate, it had beene ten thousand folde better for them if they had neuer beene borne, ^b for they are quite separated from the presence of God, and from his glory: all the companie they haue is with the Diuell and his Angels. Their bodies and soules are tormented with infinite horror and anguish arising of the feeling of the whole wrath of God,

1. Thes.

4. 9.

God, in which as into a bot-
tomlesse sea, they are plunged.
Thus they are alwayes dying,
and yet are neuer dead. Further-
more, the length of this tor-
ment must bee considered, which
greatly aggrauates the paine. If
a man might bee deliuered from
the paines of hell when hee had
suffered them so many yeares as
there bee droppes in the sea, or
little sands in the whole earth, it
were some comfort: but after
that those yeares bee expired
there shall come no release,
but the damned shall continue
in shrieking, yelling, and gnash-
ing of teeth, enduring the con-
suming heate of Gods wrath
without any ende for euer
and euer. Yea to goe further,
a wicked man carrieth an hell a-
bout him in this life; namely,

A godlesse
man carri-
eth hell in
his bowels.

an euill conscience, which if it bee neuer so little touched with any part of Gods anger, a man shall feelee himselfe to haue euen the pangs of hell in his heart. Now therefore all that would escape out of this hellish and damnable estate, while they haue time let them pray for the pardon of their sinnes in Christ, and walke according to the spirit in newnesse of life, and then they may assure themselves, that there is no condemnation can belong to them. And it must bee alwayes remembred, that hee which would liue when hee is dead, must die while hee is alieue, namely to sinne. And againe, hee which would rise to eternall life in the day of iudgement, must needes rise from sinne before hee die, vnto newnesse of life.

The

The fourth reason : God hath appointed vnto euery man that liueth in the Church a certaine time of repentance, and of coming to Christ. And hee which mispendeth that time and is not made a Christian then, can neuer be saued. This made our Sauiour Christ weepe for Hierusalem and say, ^a *O if thou hadst* ^a Luk. 19. *knowne at the least in this thy day,* ^{32.} *those things which belong to thy peace, but now are they hidden from thine eyes.* And hee further signifieth the destruction of Ierusalem, ^b *because shee knew* ^b Verse 44. *not the time of her visitation.* Again, the neglecting of this time is one cause, why not one or two, but ^c many shall seeke to ^c Luk. 13. *enter into the kingdome of hea-* ^{24.} *uen, and yet shall not bee able.* It is a marvellous thing, that they which seeke to bee saued,

I 4 should

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should perish, but the fault is theirs which seeke when it is too late. Now therefore thou secure worldling, thy conscience telleth thee that thou hast not yet repented, and that thou art not yet a liuely member of Iesus Christ. And thou knowest further, that howsoever thou art aliue at this time, yet thou hast no lease of thy life. God may call thee out of this world the next yeare, the next weake, the next houre : yea hee may strike thee with suddaine death at this very present. And in very truth, if thou goest forth of this world beeing no repentant sinner, thou goest damned to hell. Wherefore delay not one minute of an houre longer, but with all speede repent and turne vnto God, and bring forth fruites worthy the amendment of
of

of life, that all thy finnes may be done away, when the day of death or the day of iudgement shall bee. And doe not thinke with thy selfe that it shall be sufficient to deferre thy turning vnto God till the last end. For late repentance is seldome true repentance. And hee which continueth long in any sinne, is in a dangerous case. If a man lie long in any disease, hee will scarce recouer his former health : and hee which is growne in the custome of any sinne, and the sinne is become ripe in him, it is a thousand to one hee is neuer saued ; according to that of Saint. Iames, *¶ Sinne beeing perfected,* Iam. 3. 13
bringeth forth death.

The fift reason : Eternall life is a thing desired of all men : yet none shall bee made partakers of it, but the true Christian,
and

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and the glorious estate of this life would mooue any man to bee a Christian. First of all, they which haue eternall life are freed from all paines, sicknesses, infirmities, hunger, thirst, colde, wearinesse : from all sinne, as anger, forgetfulnesse, ignorance ; from hell, death, damnation, Satan, and from euery thing that causeth miserie : according to that of Saint Iohn : *And God will wipe away all teares from their eyes : and there shall bee no more death, neither sorrow, neither crying, neither shall there bee any more paine, for the first things are passed.* Secondly, the faithfull shall bee in the presence of Gods Maiestie in heauen, there to behold his face, that is, his glorie, as our Sauour Christ saith, *Father, I will that they which thou hast giuen mee, bee with mee euen where*

^a Reu. 21.4.

^a Ioh. 17.
24.

where I am, that they may beholde
my glory which thou hast given me.

And David saith, In ^a thy pre-
sence is fulnesse of ioy, and at thy
right hand there are pleasures for

^a Psa. 16. 11

Reu. 22. 4.

euermore. Thirdly, they shall

haue such an excellent commu-

nion with God, that hee shall bee

vnto them all in all. For in the

ende of the world, when the

whole number of the Elect is

accomplished, Christ shall pre-

sent them to his father, and as he

is Mediatour he shall cease to be

a King, a Priest, a Prophet; for

though the efficacie of his offi-

ces bee euerlasting: yet the exe-

cution of them shall then cease,

as Paul saith, ^b then shall bee the

ende, when hee hath deliuered up

the kingdome of God: euen the fa-

ther, when hee hath put downe all

rule, all authoritie and power. A-

gain, among the elect there shall

not bee king and subiect, father

^b 1. Cor. 15

24.

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mother, childe, master, seruant, noble, ignoble, rich, poore, li-
 uing, dead. Some will say, what
 then shal be? I answer, one glori-
 ous and euerlasting God, the Fa-
 ther, the Sonne, and the H. Ghost
 shall bee in all the Elect, all that
 heart can wish and desire. Men
 shall not bee in darkenes, neither
 shall they neede the light of the
 Sunne: Moone, or Starres, God
 himselfe immediately shall bee
 their light, as ^b *Iohn* saith, *And*
the City hath no neede of the Sunne,
neither of the Moone to shine in it:
for the glory of God doth light it,
and the Lambe is the light of it.
 Men shall not then neede meate,
 drinke, cloathing, sleepe, recreati-
 on, fire, shade, respiration, or a-
 ny other such like, but God him-
 selfe immediately shall bee their
 life, and all things concerning
 life by Christ. Which *Iohn* sig-
 nifieth,

^a *Reu.* 21. 13

in this life.

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nifieth, when hee saith, that ^d hee ^d Reu. 22.
saw a pure riner of water of life, ^{1, 2.}
cleere as chrystall, proceeding out
of the throne of God, & of the lamb;
there beeing by either side of it the
tree of life which bare two manner
of fruites, and gaue fruit enery mo-
neth. And whereas God is con-
tinually to bee worshipped in
heaven; they neede no other ta-
bernacle or temple thereunto,
but God himselfe shall bee their
temple: as John saith, I saw no ^{Reu. 21. 22}
temple therein: for the Lord God
Almighty and the Lambe are the
temple of it. Fourthly, from this
glorious Communion which is
betweene God and Christ as hee
is man, and all the Saints which
are his members, there ariseth
an vnspeakeable ioy and gladnes
wherewith they are filled. Da-
uid saith, ^e that Gods children ^e Psal. 36,
shall be satisfied with the fainesse
of

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of his house, and that hee shall giue them drinke out of the riuers of his pleasures. This ioy vndoubtedly is infinite, and the Saints are not onely replenished with it, but they are also swallowed vp of it as with an huge and infinite sea of waters, as may appeare in Peter, who at the transfiguration of Christ, was so rauished out of measure with ioy at the sight of it, that hee quite forgot

^f Mat. 17. 4. himselfe, saying to ^f Christ, Master, it is good beeing heere: let vs make three Tabernacles, one for thee, one for Moses, and an other for Elias. Lastly, out of this communion ariseth a perfect loue of God, whereby the Saints loue God with all their hearts, with all their soules, and strength, and this loue sheweth it selfe in that
⁸ *Reu 7. 11 they are eternally occupied in*
^{12.} *worshipping of God, by singing*

ing of songs of praise & thankgiuing vnto him. Now then seeing the kingdome of heauen is so glorious, and none can haue it but the true Christian, let all men account the best things in this world^h as drosse and dung,^h Phil. 3. 8. so that they may obtaine Christ and his righteousness.

The last reason is the endlesse loue of Iesus Christ shewed in his death and passion. Thou art by nature the child of wrath and vengeance. Sathan hath wounded thee with many a deadly wound of sinne : thou liest bleeding at the heart and art like to die eternally. Thou beeing in this estate, there is no man on earth, no Saint in heauen, no Angell, no creature at all, is able to help thee ; Christ onely was able ; he therefore came down from heauen and became man for this cause,

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cause, to worke thy deliuerance. Furthermore in the curing of the wound of sinne, no heaibe, no water, no plaister, no physicke, can doe thee any good: onely the body and blood of Christ is soueraign for this matter, beeing steeped in the wrath of God. Hee therefore subiected himselfe to the death, euen the death of the crosse, vpon which hee suffered the wrath of God due to the sinne of mankinde: and of his owne heart blood hee tempered for thee a soueraigne medicine to heale all thy wounds and soares. Now therefore despise not this mercy; seeke vnto Christ, lay open all thy soares, pray him that hee would vouchsafe thee, if it be but one droppe of his blood; then hee will come vnto thee by his holy spirit, hee will wash and supple thy wounds
in

in his blood, and bind them vp.
 Hee is the ⁱ tree of life the leaues ¹ Reu. 22. 3.
 whereof heale the nations. If thou
 get but one leafe of him thou
 art well, it will heale thee and re-
 store thy dead soule, that thou
 maist liue eternally in the king-
 dome of heauen. If this reason
 will not moue thee to be a Chri-
 stian, thy case is desperate. It is
 the best reason that Paul could
 vse to this purpose. As obedient
 children (saith he) fashion not your
 selues vnto the former lusts of your
 ignorance, but ^k as hee which hath ^k 1. Pet.
 called you is holy, so be ye holy in all ^{1. 5. 13.}
 manner of conuersation. His rea-
 son followeth: ¹ Knowing that ye ¹ Ver. 18. 19
 were not redeemed with corrupti-
 ble things, as siluer and gold, from
 your vaine conuersation receiued
 by the tradition of the fathers, but
 with the pretious blood of Christ, as
 a Lambe undefiled & without spot.
 Thus

Math. 8.

Col. 12.
9, 10, 11.

Thus much I haue spoken to the worldling, who in his heart makes no more account of Christ then of his olde shooes: and who had rather bee without Christ, then be without his pigs, with the Gadarens. Now for the true Christians I haue nothing to say but this: the Lord increase the number of them: And ^m the Lord fulfill them with the knowledge of his will in all wisdome and spirituall vnderstanding, that they may walke worthy of him, and please him in all things, beeing fruitfull in all good workes, and increasing in the knowledge of God. And whereas they are at continuall war against the flesh, the world, & the diuell: Lord Iesus strengthen them with all might thorough thy glorious power, vn-
to all patience and long suffering

ring with ioyfulnesse. And deare
 Father of all mercy plant that
 gouernment in the Church eue-
 ry where, which thou hast reuea-
 led in thy word, that thy Saints
 may worshippe thee in those
 means, in that order & comelines
 which thou hast appointed, a-
 bounding in righteousnes, peace
 of conscience, and ioy of the ho-
 ly Ghost. Amen. Amen.

A DIALOGVE OF
 the state of a Christian man, ga-
 thered here and there out of the
 sweet and sauory writings
 of *Master Tindall* and
Master Bradford.

T*imotheus.* Because of our
 ancient acquaintance and
 familiarity (deare friend *Eusebi-
 us*) I will make bolde with you
 to aske such questions as may be
 for

for my edification and comfort, and of no other matters but euen of religion, wherof I see you are an olde professour. And first of all, let me be bold to aske this question of you, how it pleased God to make you a true Christian, and a member of Christ Iesus, whom I see you serue continually with a feruent zeale.

Eusebius. For that olde acquaintance that was betweene vs, and for that you are desirous to liue a godly life in Christ Iesus, I will not conceale the good worke of my God in me: therefore I pray you marke a little what I shall say, & I will declare vnto you the truth euen soorth of the feeling of mine owne conscience. The fall of *Adam* did make me the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring

bring mee into captiuitie and
bondage vnder the diuell, and
the diuell was my Lord and my
ruler, my head, my gouernour,
and my Prince, yea, and my
God. And my will was locked
and knitte faster vnto the will of
the diuell, then could an hun-
dred thousand chaines binde a
man vnto a post. Vnto the di-
uels will did I consent with all
my heart, with all my mind, with
all my might, power, strength,
will, and life : so that the lawe
and will of the diuell, was writ-
ten as well in my heart, as in
my members, and I ranne head-
long after the diuell with full
sayle, and the whole swing of
all the power I had : as a stone
cast vp into the ayre commeth
downe naturally of it selfe
with all the violent swing of his
owne weight. O with what
deadly

deadly and venemous heart did I hate mine enemies ? with how great malice of minde inwardly did I slay and murther ? With what violence and rage, yea with what feruent lust committed I adultery, fornication, and such like vncleannesse ? With what pleasure and delectation like a glutton serued I my belly ? With what diligence deceiued I ? how busily sought I the things of the world ? Whatsoever I did worke, imagine, or speake, was abominable in the sight of God : for I could referre nothing vnto the honour of God, neither was his lawe or will written in my members or in my heart, neither was there any more power in mee to follow the will of God then in a stone to ascend vpward of it selfe. And besides that I was asleepe in so deepe blindnes that I could

could neither see nor feele in what miserie, thraldome, and wretchednesse I was, till *Moses* came and awaked me and published the law. When I heard the law truly preached, how that I ought to loue and honor God with all my strength and might, from the lowe bottome of the heart, because he did create mee lord ouer it, and my neighbour, yea mine enemies as my selfe inwardly from the ground of my heart, because God hath made them after the likenesse of his owne image, and they are his sonnes as wel as I, and Christ hath bought them with his blood, and made them heires of euerlasting life as well as I; and how I ought to doe whatsoeuer God biddeth, and to abstaine from whatsoeuer God forbiddeth; with all loue and meekenes, with
a fer-

a feruent and burning lust from the center of the heart. Then began my conscience to rage against the law and against God. No sea, bee it neuer so great a tempest, was so vnquiet ; for it was not possible for mee a naturall man to consent to the lawe that it should bee good, or that God should be righteous which made the law : in as much as it was contrarie to my nature, and damned mee and all that I could doe, and neuer shewed me where to fetch helpe, nor preached any mercy: ^a but onely set mee at variance with God, and prouoked and stirred mee to raile on God, and to blaspheme him as a cruell tyrant. And indeede it was not possible to doe otherwise, to thinke that God made mee of so poisoned a nature, and gaue mee an impossible lawe to per-

^a Rom. 4.

forme : I beeing not borne againe by the spirit, and my wit, reason and will, beeing so fast glewed, yea nailed and chained into the will of the diuell. This was the captiuitie and bondage whence Christ deliuered mee, redeemed, and loosed mee. His blood, his death, his patience in suffering rebukes and wrongs, and the full wrath of God, his prayers and fastings, his meeknesse and fulfilling the vttermost points of the law, appeased the wrath of GOD, brought the fauour of God to mee againe, obtained that God should loue mee first, and bee my Father, and that a mercifull Father, that would consider my infirmitie and weaknesse, and would giue me his Spirit againe, which hee had taken away in *Adam*, to rule, gouerne, and

K

streng-

strengthen mee, and to breake the bonds of Sathan wherein I was so streight bound. When Christ was on this wise preached, and the promises rehearsed which are contained in the booke of God, (which preaching is called the Gospell or glad-tidings,) and I had deeply considered the same: then my heart beganne to waxe soft and melt at the bounteous mercy of God, and kindnesse shewed of Christ. For when the Gospell was preached, the Spirit of God (mee thought) entred into my heart, and opened my inward eyes, and wrought a lively faith in mee, and made my wofull conscience feeble and taste how sweete a thing the bitter death of Christ is, and how mercifull and louing God is through Christs purchasing and merits,

rits, and made mee beginne to loue againe, and to consent to the lawe of God how that it is good and ought so to bee, and that God is righteous that made it: lastly, it wrought in mee a desire to be whole, and to hunger and thirst after more righteousness and more strength to fulfill the lawe more perfectly: and in all that I doe or leaue vndone, to seeke Gods honour and his will with meekenesse, euermore condemning the imperfections of my dayes by the law.

Now then this good worke of God to my saluation standeth in two points, the working of the lawe, and the working of the Gospell: the preaching of the lawe was a key that bound and damned my conscience, the preaching of the Gospell was

another key that loosed mee againe. These two salues (I meane the lawe and the Gospel) vsed God and his preacher to heale and cure mee a wretched sinner withall. The lawe did driue out my discafe and made it appeare, and was a sharpe salue and fretting corrasieue, and killed the dead flesh, and loosed and drew the snare out by the roote, and all corruption. It pulled from mee all trust and confidence I had in my selfe, and in mine owne workes, merits, deservings, and ceremonies, and robbed mee of all my righteousness, and made me poore. It killed me in sending mee downe to hell; and bringing mee almost to vtter desperation, and prepared the way of the Lord, as it is written of *Iohn* Baptiste. For it was not possible that Christ should
come:

come vnto mee so long as I trusted in my selfe or in any worldly thing, or had any righteousness of mine owne, or riches of holy workes. Then afterward came the Gospell a more gentle plaister, which suppled and swaged the wounds of my conscience and brought mee health: it brought the Spirit of God, which loosed the bonds of Sathan, and coupled mee to GOD and his will through a strong faith and feruent loue. Which bands were too strong for the diuell, the world, or any creature to loose. And I a poore and wretched sinner felt so great mercy, that in my selfe I was most sure that God would not forsake mee, or euer withdraw his mercie or loue from me. And I boldly cryed out with *Paul*, saying, *Who shall separate*

Rom, 8.

mee from the loue of God, &c. Finally, as before when I was bound to the diuell and his will, I wrought all manner of wickednesse, for I could doe no otherwise, it was my nature: euen so now since I am coupled to God by Christs blood, I doe good freely, because of the spirit and this my nature. And thus I trust I haue satisfied your first demand.

Timoth. Yea, but me thinkes you doe too much condemne your selfe in respect of sinne. For I can remember that from your child-hoode you were of a good and gentlenature, and your behauour was alwayes honest and ciuill, and you could ueuer abide the companie of them which were roisters, and ruffians, and swearers, and blasphemers, and contemners of Gods word,

word, and drunkards which
now are tearmed good fellowes.
And your dealing with all men
hath beene euer commended
for good, faithfull and iust.
What meane you then to make
your selfe so abhominable and
accursed, and to say, you were so
wholly addicted vnto wicked-
nesse, and your will so fearefully
and miserably in captiuitie vn-
to the accursed will of the di-
uell?

Eusebius. Brother *Timothie*
I know what I say, God giue
me grace to speake it with more
liuely feeling of my weaknesse,
and with a more bitter detestati-
on of my sinne. By nature tho-
rough the fall of *Adam*, am I
the childe of wrath, heire of the
vengeance of God by birth: yea
and so from my first concepi-
on: and I had my fellowshippe
K 4 with

with the damned diuels vnder the power of darkenesse and rule of Sathan, while I was yet in my mothers wombe : and although I shewed not the fruites of sinne as soone as I was borne, nor long after : yet was I full of the naturall poison, from whence all wicked deedes doe spring, and cannot but sinne outwardly, as soone as I am able to worke (bee I neuer so young) if occasion bee giuen : for my nature is to sinne, as is the nature of a serpent to sting : and as a serpent yet young, or yet vn-brought forth is full of poyson, and cannot afterward (when time and occasion is giuen) but bring foorth the fruits thereof. And as an Adder, a Toade, or a Snake is hated of man, not for the euill it hath done, but for the poyson that is in it, and hurt which

which it cannot but doe : so am I hated of God, for that naturall poison which is conceived and borne with mee before I doe any outward euill. And as the euill which a venomous worme doth, maketh it not a serpent, but because it is a venomous worme, therefore doth it euill, and poisoneth: euen so doe not our euill deedes make vs euill first, but because we are of nature euill, therefore doe wee euill, and thinke euill, to eternall damnation by the law, and are contrarie to the will of God in our will, and in all things consent to the will of the fiend.

Timoth. As yet I neuer had such a feeling of my sinne as you haue had : and although I would bee loath to commit any sinne, yet the lawe was neuer so terrible vnto mee, condemning
ning.

ning mee, pronouncing the sentence of death against mee, and stinging my conscience with feare of euerlasting paine, as I perceiue it hath beene vnto you: therefore I feare oftentimes lest my profession of religion should bee onely in truth meere hypocrisie, I pray you let mee heare your minde.

Eusebius. A true saying it is, that the right way to goe vnto heauen, is to sayle by hell, and there is no man liuing that feeleth the power and vertue of the blood of Christ, which first hath not felt the paines of hell. But yet in these paines there is a difference: and it is the will of God, that his children in their conuersion shall some of them feelee more, some lesse. *Ezechias* on his death bedde complaineth, that the Lord breake-
keth

Esa. 38.

keth his bones like a lyon, that hee could not speake by reason of paine, but chattered in his throate like a Crane, and mourned like a Doue. *Iob* saith, that God is his enemy, and hath set him vp as a marke to shoote at, and that the arrowes of the Almighty are vpon him, and that the poison of them hath drunke vp his spirit. *David* bewaileth his estate in many Psalmes, but especially in the 132. Psalme. where hee beginneth on this manner: Out of the deepe places haue I called vnto thee O Lord: which is as though hee should say; O my poore soule fall not flatte downe, vexenot thy selfe out of measure: the burden of thy sinnes presse thee sore indeede, but bee not for all that quite ouerwhelmed, thou are thrust downe so lowe into the

Iob 6. 4.
Iob 13.

Psal. 132.

the depth of deepes, that thou hadst neede cry aloude to bee heard of him which dwelleth in the highest heights : and the euer-burning hell fire is not farre from that Lake whither thine iniquities hath plunged thee, so that thou maiest perceiue as it were the Eccho of their cryes and desperate howlings, which bee there cast out of all hope of euer comming foorth. But the Lord which bringeth foorth euen to the borders of hell his best beloued when they forget themselves, knoweth also how well to bring them back againe. Goe no further then downward, but lift vp thy heart together with thine eye and seeke vnto the Lord, to reach vnto thee his mercifull and helping hand. Again, in the Scriptures wee finde examples of men conuerted

uerted vnto the Lord without any vehement sorrowe of their sinnes. What anguish of conscience had the theefe vpon the crosse for his former life in his present conuersion at the houre of death? How was *Lydia* dismaide and cast downe in respect of her wickednesse, like as *Dauid* was or *Iob*? whose heart God onely is saide to haue opened to giue attendance to the preaching of *Paul* and *Silas*, who also euen presently after was readie to entertaine them, and to make them a feast in her house, which shee could not haue done if shee had beene in the perplexities of *Ezekiahs*, or *Dauid*. The same may bee spoken of the Iayler, and of them which heard *Peters* Sermon at Ierusalem, who for all that they had murthered our Sauour Christ,
yet

yet in their conuersion, their hearts were onely for the time pricked. So then God in preparing vs, which in truth are nothing but fleshly and stinking dunghils of sinne, nay very vncleannesse and pollution it selfe, I say, in preparing vs to bee the temples of his holy spirit to dwell in, and the store-houses to hord vp his heauenly graces in, doth otherwhiles vse a milde and gentle remedie, and maketh the lawe to looke vpon vs, though with no louing and gentle, yet with no fearefull countenance, and otherwhiles in some hee setteth a sharpe edge vpon the law, & maketh it to wound the heart very deepe, and as a strong corrasine to torment them, and to frette and gnaw vpon their consciences. And we see by experience that a botch or boyle in a
mans

mans bodie, is as well eased of the corruption that is in it, by the pricking of the point of a small needle, as by the launcing of a great razour. Wherefore if God by his spirit haue wrought in you sorrow for sinne in any small measure, though not in as great measure as you desire, you haue no cause to complaine: and in that you are griued with a godly sorrow for your sinnes, it is a good token of the grace of God in you.

Timoth. Surely, this is a great comfort you giue mee, G O D make mee thankfull for it. And I pray you more plainly shew me the state of your life till this houre, that I and all other may take warning by it.

Euseb. That which may doe good vnto other men I will neuer conceale, though it be to my per-

perpetuall shame. As I was conceiued and borne in sinne, so my parents brought mee vp in ignorance, and neuer shewed mee my shame & miserie by Gods Law : and I liued a long time, euen as a man in a dead sleepe or trance, and in truth I liued as though there were neither heauen nor hell, neither God nor diuell. And the diuell himselfe (as now I perceiue) did often perswade my secure conscience that I was the childe of God, and should be saued as well as the best man in the world : and I yeelded to this perswasion, and did verily thinke it: so that when the preacher for wickednesse and securitie denounced Gods iudgements and hell fire, I haue said vnto my neighbour that I hoped I should bee saued, and hee should goe to hell : and when I
was

was asked whether I could keepe all the commandements of the lawe, I said that I could : and beeing asked whether I neuer sinned, I said I thought that otherwhiles I did, but for them which were but fewe, I hoped God would haue mercie, and haue mee excused, and all my neighbours were glad of my companie, they spoke well of mee, and I was taken for an honest man, when as indeede before God I was a vile beast, and the childe of wrath, inspired with the spirit of the dinell continually. Well, afterward I heard the law preached, and I saw and remembred many fearefull iudgements of G O D vpon men, whom I in reason thought were as good men as I, then I began to consider mine owne estate, and to perceiue my
my

my finnes, and my cursednesse,
and vpon a time aboue all other,
the curse of the lawe made mee
inwardly afraide, and my flesh
then began to tremble & quake:
then I could not sleepe in the
night season, I was afraide of
euery thing, If I were in my
house, I thought the house
would fall on my head: if abroad
I thought euerie crannie of the
earth would open it selfe wider
and swallow mee. I started at
euery straw, and at the moouing
of a flie: my meat was loathsome
vnto mee, and I thought I was
not worthy of so good a crea-
ture of God, & that God might
iustly turne it to my bane: the
griefe of my heart for my life
past made mee shed aboundance
of teares: & vpon that I remem-
bred in *Dauids* Psalmes, that
his teares were his drinke, and
that

that hee did wet his bedde with teares. And now the diuell changed both his cote and note, and in fearefull manner cryed in my eares, that I was a reprobate, his childe : that none of Gods children were as I am, that this griefe of my soule was the beginning of hell. And the greater was my paine, because I durst not open my minde vnto any for feare they should haue mocked mee, and haue made a iest of it. Wherefore I was faine to goe to a godly learned preacher ; I shewed mine estate vnto him : after I had continued with him the space of two or three dayes, I receiued comfort both by the promises of mercy, which he shewed mee in the booke of God, and by his feruent, godly, and effectuall prayers: and I thank God euer since I haue had some assurance

furance (in spite of the diuell)
that I do appertaine to the king-
dome of heauen, and am now a
member of Iesus Christ, and shall
so continue for euer.

Timoth. How know you that
God hath forgiuen your sinne?

Euseb. Because I am a sinner
and hee is both able and willing
to forgiue me.

Tim. I grant that he is able
to forgiue you, but how know
you that he will? you know your
sinnes are very great.

Euseb. I grant, but Christs
passion is farre greater: and al-
though my sinnes were as redde
as skarlet and as purple, yet they
shall be as white as snow, and as
soft as wooll.

Timoth. Oh but you haue sin-
ned very often.

Euseb. Tell me not I pray you
what I haue done, but what I
will

will doe.

Timoth. What will you doe?

Euseb. By Gods grace it is my full purpose, & my earnest prayer to God is, heereafter to take better heede, and to amend my former life.

Timoth. Is that enough thinke you.

Euseb. What lacketh?

Timoth. The fauour and mercy of God, that may cleane forsake you.

Euseb. Nay that I will neuer grant: for I am certainly perswaded of the fauour and mercy of God euen to the saluation of my soule.

Tim. O shew mee that, that is the thing I earnestly desire, to be assured of Gods special goodnes, euen by your experience.

Euseb. According as G O D hath giuen me to feele the same,
so

so will I shew it you. And first of all the dealing of God towards me is 'a good argument to mee. In the first commandement God hath commaunded mee to take him to bee my God, and in the Lords prayer hee teacheth mee to call him Father: hee hath created the world generally, and euery creature particularly for man, and so for mee, to serue for my commoditie, necessitie, and admonition. Also hee made mee after his owne image, hauing a reasonable soule, bodie, shape, where he might haue made me a toade, a serpent, a swine : deformed, franticke. Moreouer, hee hath wonderfully preserued mee in my infancie, childhoode, youth, middle age hitherto from manifolde dangers and perils : all which doe confirme in mee a perswasion of Gods fatherly loue:

first borne: and that I should not doubt
thereof: where I might haue bin
borne of Turkes, loe it was the
will of God that I should be
borne of Christian parents, and
bee brought into Gods Church
by baptisme, which is the Sa-
crament of adoption, and requi-
reth faith, as well of the remis-
sion of my sinnes, as of sanctifica-
tion and holinesse to be wrought
in mee by his grace and
holy Spirit: where I might haue
beeene borne in an ignorant time
and religion, God would that I
should bee borne in these dayes
and in this countrey, where is
more knowledge reuealed then
euer was heere or in man pla-
ces else is. Where I might haue
beeene of a corrupt iudgement,
and intangled with many errours
of Papistrie, and of the Family
of Loue, and of the schisme of
Browne,

Browne , by Gods goodnesse
my iudgement is reformed, and
hee hath lightened mine eyes
to see, and my heart to embrace
his sincere truth. By all which
things I do confirme my faith
in this, that God alwaies hath been
is, and will bee for euer my fa-
ther, and at my departing from
of this world will giue mee the
crowne of euerlasting glorie.
Secondly, when as man is euer
more doubting of the promise
of God, bee they neuer so cer-
taine, God of his infinite mer-
cie to preuent all occasion of
doubting, promiseth to giue his
owne Spirit as a pledge, pawning
or earnest-penny vnto his chil-
dren of their adoption and ele-
ction to saluation. Now, since
it pleased God to call mee from
hypocrisie to bee a member
of his Church, I feele that in my
selfe

selfe which I neuer felt or heard
of before. In times past, I came
to prayers, and to the preaching
of Gods word, euen as a Beare
commeth to the stake, now the
word of God is meate and
drinke to mee, and prayer is no
burden vnto mee, but my ordi-
nary exercise. If I rise in the
morning, I am not well till I
haue prayed and giuen thanks
to God, if I do any thing, it com-
meth into my minde to pray. In
my prayer I finde great ioy and
comfort, and the exceeding fa-
uour of God; I neuer thinke I
can well take any rest, or doe
any thing else, except first I aske
it at Gods hand in Christ. Last-
ly, when my minde and heart is
wholly occupied in worldly
matters, I am stirred vp, and as it
were drawne to pray vnto God
for the remission of my finnes,
L. and

and the assurance of my saluation, and in prayer I haue had those grones, which for their greatnes, cannot be expressed. Now from whence comes all this? From the diuell? No. In these actions I haue found him my enemy, and a continuall hinderer of them. For hee by his craft when I haue beene heavy and weake, hath assailed to prouoke mee to some sinnes whereunto my cursed nature was most giuen, and I hauing yeelded to him, haue beene so hardened and blinded by those sins, that for a time I haue made light account of the word of God and prayer. Well then, peradventure this came from mine owne selfe? No neither. This cursed nature of mine hath bin more pleased and delighted with sinne, and with the pleasures

sal- fures of the world, then with
haue such exercises, from which it
for draweth mee, and presseth mee
pres- downe as lead. I cannot thinke
omes that such a poysoning Cocka-
o. In trice can lay such good egges, or
him that wilde crabbe-trees (such as
hin- all men are in *Adam*) can bring
his foorth sweete fruites according
eay to the will of God, except God
bro- plucke them foorth of *Adam*,
ere- and plant them in the garden
was of his mercy, and stocke them,
eel- and graft the Spirit of Christ in
har- them. Wherefore these are the
nose workes of Gods Spirit, and my
ade conscience is thereby certified,
d of that God hath giuen mee the
er- spirit of adoption, and there-
ine fore that his fauour and mer-
his cy shall continue towards mee
bin for euer. For the gifts of God
red are without repentance, and
ea- whom God once loueth, him

hee loueth for euer. Thirdly, there be certaine fruits of Gods children which I finde in mee, by which I am confirmed in Gods fauour. Saint *Iohn* in his first Epistle saith, that heereby wee know that wee are translated from death to life because wee loue the brethren. Truly I feele in my heart a burning loue towards them which are good Christians, though I neuer knew them, nor sawe them, and I am very desirous to doe any good for them: and if drops of my heart blood would doe them good, they should haue them. Moreouer, I hate all sinne and wickednesse with a bitter hatred, and I long to see the comming of our Saviour Christ to Iudgement: I am grieved and disquieted because I cannot fulfill the Lawe of God as I ought,

I ought, all which I haue learned
foorth of Gods word to bee to-
kens of Gods children. And thus
you see what euidence I haue to
shew that I am a true member of
the Church militant, and in the
fauour of God.

Tim. Haue you a stedfast faith
in Christ (as these arguments
seeme to prooue) without al wa-
uering, doubting, and distrusting
of Gods mercy?

Enseb. No, no. This my faith
which I haue in Christ, is euen
fought against with doubting,
and euer assailed with despera-
tion, not when I sinne onely,
but also in the tentations of ad-
uersity, into which God brin-
geth mee to nurture mee, and to
shew mee mine owne heart, the
hypocrisie and false thoughts
that there lie hid, my almost no
faith at al, and as little loue, euen

then happely when I thought my selfe most perfect of all : for when temptations come, I cannot stand, when I haue sinned, faith is feeble, when wrong is done vnto mee, I cannot forgiue, in sicknesse, in losse of goods, in all tribulation I am vnpatient, when my neighbour needeth my helpe that I must depart with him of mine owne, then loue is colde. And thus I learne and feele, that there is no power to doe good, but of God onely. And in all such temptations my faith perisheth not vtterly, neither my loue and consent to the Lawe of God : but they bee weake, sicke, wounded, and not cleane dead. As I dealt with my parents beeing a childe, so now deale I towards G O D my louing Father. When I was a child, my father and mother taught
me

mee nurture and wisdome, I
loued my father and all his com-
mandements, and perceiued by
the goodnes hee shewed me, that
my father loued mee, and all
his precepts are vnto my wealth
and profit, and that my father
commaundeth nothing for any
need hee hath thereof, but see-
keth my profit onely, and there-
fore I haue a good faith vnto all
my fathers promises, and loue all
his commandements, and doe
them with good will, and with
good will goe euery day to the
schoole : and by the way hap-
ly I saw a companie play, and
with the sight was taken and ra-
uished of my memorie, and for-
got my selfe, and stood, and be-
held, and fell to play also, for-
getting father and mother, and
all their kindnesse, all their
lawes, and mine owne profit

also. Howbeit, the knowledge of my fathers kindnesse, the faith of his promises, and the loue that I had againe vnto my father, and the obedient minde were not vtterly quenched, but lay hidde, as all things doe when a man sleepeeth or lyeth in a traunce. And as soone as I had plaied out all my lusts, or else by some had beene warned in the meane season, I came againe to my olde profession. Notwithstanding many tentations went ouer my heart, and the law as a right hangman tormented my conscience, and went nie to perswade mee that my father would thrust mee away; and hang mee if hee catched mee, so that I was like a great while to runne away, rather then to returne to my father againe. Feare and dread of rebuke, and
of

of losse of my fathers loue, and of punishment, wrestled with the trust which I had in my fathers goodnesse, and as it were gaue my faith a fall. But I rose againe as soone as the rage of the first brunt was past, and my minde was more quiet. And the goodnesse of my father, and his olde kindnesse came vnto my remembrance, either by mine owne courage, or by the comfort of another. And I beleeued that my father would not put me away or destroy me: and he hoped that I would doe no more so. And vpon that I got me home againe dismayed, but not altogether faithlesse: the old kindnesse would not let me despaire, howbeit all the world could not set mine heart at rest, vntill the paine had beene past, and vntill I had heard the voyce
of

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of my father, that all is forgotten.

Timoth. Seeing that you haue thus plainely and truely shewed the weaknesse of yours, and consequently of all mens faith, shew mee I pray you, how by the weaknesse of faith a Christian is not rather discomforted then comforted, and assured of his saluation.

Euseb. God doth not so much regard the quantity of his graces as the truth of them, hee approoueth a little faith, if it bee a true faith: yea, if faith in vs were no more but a graine of mustard-seede (which is the least of all other seedes) it should bee effectually, and God would haue respect vnto it. The poore diseased begger with a lame hand, hauing the palsie also, is able neuerthelesse to reach out the
same

same and receiue an almes of a King:& so in like manner a weak and languishing faith is sufficiently able to reach out it selfe, and to apprehend the infinite mercies of our heavenly King offered vnto vs in Christ. Faith, in the 3. of *Iohn*, is compared vnto the eye of the Israelite, which although it were of dimme sight, or looked asquint, yet if it could neuer so little behold the brasen serpent, it was sufficient to cure the stings of the fiery serpents, and to saue life.

Timoth. Seeing that you satisfie mee in euery point so fully, shew mee I pray you, whether a man may bee wicked and haue faith, and whether faith entring expelleth wickednesse. For I haue heard some say, that a man might beleue the word of God, and yet bee neuer the bet-

better in his life, or holier then before he was.

Euseb. Many there are which when they heare or reade of faith, at once they consent thereunto, and haue a certaine imagination and opinion of faith: as when a man telleth a story, or a thing done in a strange land that pertaineth not to them at all: which yet they belecue and tell vs a true thing, and this imagination or opinion they call faith. Therefore as soone as they haue this imagination or opinion in their hearts, they say, verily, This doctrine seemeth true, I belecue it is even so: then they thinke that the right faith is there; but afterward when they feeke in themselves no manner of working of the spirit, neither the terrible sentence of the law, and the horrible

terrible captiuitie vnder Sathan,
neither can perceiue any altera-
tion in themselves, and that a-
ny good workes follow, but
finde they are altogether, as be-
fore, & abide in their old estate,
then thinke they that faith is
not sufficient, but that workes
must be ioyned with faith to iu-
fication, but true faith is onely
the gift of God, and is migh-
ty in operation: euer working,
beeing full of vertue: it renew-
eth a man, and begetteth him a-
fresh, altereth him, changeth
him, and turneth him altogether
into a new creature and conuer-
sation: so that a man shall feele
his heart cleane changed, and
farre otherwise disposed then
before, and hath power to loue
that which before hee could not
but hate, and delighteth in
that which before hee abhorred,
and

and hateth that which before hee
could not but loue. And it set-
teth the soule at liberty, and ma-
keth her free to follow the will
of God, and is to the soule as
health to the body. After that
a man is pined with long sick-
nesse, the legs cannot beare him,
hee cannot lift vp his hands to
helpe him, his taste is corrupt, su-
gar is bitter in his mouth, his
stomacke longeth after flubber-
sauc and swash, at which a whole
stomacke is ready to cast his
gorge: when health commeth
shee changeth and altereth him
cleane, giueth him strength in
all his members, lust and will to
doe of his owne accord, that
which before hee could not doe,
neither could suffer that any man
should exhort him to doe, and
hath now lust in wholesome
things, and his members are free
and

and at liberty, and haue power
to doe all things of his owne ac-
cord which belong to a sound
and whole man to doe. And
faith worketh in the same man-
ner, as a tree brings forth fruit
of his own accord : and as a man
need not bid a tree bring forth
fruite, so is there no law put to
him that beleeueth, and is iusti-
fied through faith, to force him
to obedience, neither is it need-
full. For the law is written and
grauen in his heart, his pleasure
is daily therein ; and as without
commaundement euen of his
owne nature he eateth, drinketh,
seeth, heareth, talketh, goeth : e-
uen so of his owne nature with-
out any compulsion of the law,
he bringeth forth good workes :
and as an whole man when hee
is athirst tarrieth but for drinke,
and when hee hungreth abideth
but

for meate, and then drinketh and eateth naturally: even so is the faithfull euer a thirst, and an hungred after the will of God, and tarrieth but for an occasion; and whensoever an occasion is giuen, he worketh naturally the will of God. For this blessing is giuen them that trust in Christs blood, that they thirst and hunger to doe Gods will. Hee that hath not this faith, is but an vnprofitable babler of faith and workes, and neither wotteth what hee babbleth, nor whereunto his words tend. For hee feeleth not the power of faith, nor the working of his spirit in his heart, but interpreteth the Scriptures which speake of faith and workes after his owne blind reason, and foolish fantasies, not hauing any experiences in himselfe.

Timoth.

Timoth. Every member of Christs congregation is a sinner, and sinneth daily, some more, and some lesse : for it is written, 1. Iohn 1. *If wee say wee have no sinne, wee deceive our selues, and the truth is not in vs.* And Paul, Rom. 7. *That good which I would, that doe I not : but that euill which I would not, that doe I.* So it is not that doe it (saith hee) but sinne that dwelleth in mee. So the Christian man is both a sinner, and no sinner : which how it can bee, shew it mee by your experience.

Euseb. I beeing one man in substance, and two men in qualitie, flesh and spirit, which in mee so fight perpetually the one against the other, that I must goe either backward or forward, and cannot stand long in one state : If the spirit ouercome in
ten-

tentations, then is shee stronger and the flesh weaker. But if the flesh get a custome, then is the spirit none otherwise oppressed of the flesh, then as though shee had a mountaine on her backe, and as wee sometime in our dreames thinke we beare heauier then a milstone on our breasts: or when wee dreame now and then that wee would runne away for feare of something, our legs seeme heauier then lead: euen so is the spirit oppressed and ouerladen of the flesh through custome, that shee struggleth and striueth to get vp, and to breake loose in vaine, vntill the God of mercy which heareth my grone through Iesus Christ, come and loose her with his power, and put something on the backe of the flesh to keepe her downe, to minish her strength, and to mortifie

fic her. So then, no sinner I am if you regard the spirit, the profession of my heart toward the Law of God, my repentance and sorrow that I haue, both because I haue sinned, and am yet full of sinne, and looke vnto the promises of mercy in our Sauiour Christ, and vnto my faith. A sinner am I if you looke to the frailty of my flesh, which is a remnant of the olde *Adam*, and as it were the stocke of the olde oliue tree, euer and anone when occasion is giuen, shooting forth his branches, leaues, budde, blos-some, and fruite also : which also is as the weakenesse of one that is newly recovered out of a great disease, by the reason whereof all my deedes are imperfect, and when occasions bee great, I fall into horrible deedes, & the fruite of the sinne which remaineth in
my

my members breaketh out. Notwithstanding, the spirit leaueth mee not, but rebuketh me, and bringeth mee home againe vnto my profelsion, so that I neuer cast off the yoake of God from off my necke, neither yeeld vp my selfe vnto sinne to serue it, but fighr afresh, and beginne a newe battaile. And I had rather you should vnderstand this foorth of the Scriptures, by the examples of *Jonas* and the Apostles. *Jonas* was the friend of God, and a chosen seruant of God, to testifie his will vnto the world. Hee was sent from the land of Israel, where hee was a Prophet, to goe amongst an heathen people, and the greatest city of the world, then called Ninue, to preach, that within forty dayes they should bee destroyed for their sinnes : which message
the

the free will of *Jonas* had as much power to doe as the weakest-harted woman in the world had power, if shee were commanded, to leape into a tubbe of liuing snakes and adders: as happely if God had commaunded *Sara* to sacrifice her sonne *Isaac*, as hee did *Abraham*, she would haue disputed with God ere shee had done it, as though shee were strong enough. Well, *Jonas* hardened by his owne imagination, and reasoning after this manner; I am heere a Prophet vnto Gods people the *Israelites*: which though they haue Gods word testified vnto them daily, yet despise and worship God vnder the likenesse of calues, and of all manner of fashions saue after his owne word, and therefore are of all nations the worst and most worthy of pu-

punishment. And yet God for
loue of a fewe that are among
them, & for his names sake spa-
reth and defendeth them : how
then shall God take so cruel ven-
geance on so great a multitude
of them, to whom his name was
neuer preached, and therefore
are not the tenth part so euill as
these ? If I therefore shall goe
preach, I shall lie and shame my
selfe, and God too, and make
them the more to despise God.
Vpon this imagination he fledde
from the presence of God, and
from the countrey where God
is worshipped. When *Jonas* en-
tered into the shippe, hee laid him
downe to sleepe : for his consci-
ence was tossed betweene the
commandement of God, which
sent him to Niniue, and his flesh-
ly wisedome, which dissuaded &
counsell'd him to the contrary,
and

and at last prenailed against the
 commaundement, and carried
 him another way as a shippe
 caught betweene two streames
 (as the Poets faine the mother
 of *Meleager* to bee betweene di-
 uers affections; while to auenge
 her brothers death, she sought to
 slay her owne sonne,) where-
 upon for very paine and tedi-
 ousnesse, hee lay downe to sleepe
 to put the commaundement out
 of minde, which did so gnawe
 and fret his conscience: as also
 the nature of all the wicked
 is, when they haue sinned in
 earnest, to seeke all meanes with
 riot, reuell, and pastime, to driue
 the remembrance of sinne forth
 of their hearts, as *Adam* did to
 couer his wickednesse with a-
 pernes of figge-leaues. But God
 awoke him out of his dreame,
 and set his sinnes before his face:
 for

for when the lotte had caught *Jonas*, then be sure, that this sinne came to remembrance againe, and that his conscience raged no lesse then the waters of the sea. And then hee thought, hee onely was a sinner, and thought also that as verily as he had fled from God, so verily God had cast him away: for the sight of the rodde maketh the naturall childe not onely to see and acknowledge his fault, but also to forget all his fathers old mercy and goodnesse. And then hee confessed his sinnes openly, and of very desperation to haue liued any longer, hee had cast himselfe into the sea betimes, except they would be lost also: for all this, God prouided a fish to swallow *Jonas*. When *Jonas* had beene in the fishes belly a space, the rage of his conscience was

was somewhat quieted, and hee came to himselfe againe, and had receiued a little hope, and the qualmes and pangs of desperation which went ouer his heart were halfe ouercome: then hee prayed to God, and gaue thanks vnto him. When *Ionas* was cast vpon the land againe, then his will was free, and hee had power to goe whither God sent him, and to what God commaunded him, his owne imagination laid apart: for he had bin at a new schoole, and in a furnace where hee was purged of much refuse and drosse of fleshly wisedome, which resisted the wisedome of God. For as farre as wee bee blinde in *Adam*, wee cannot but seeke and will our owne profit, pleasure, & glorie: and as far as we be taught in the spirit, wee cannot but

M.

seeke.

seeke & will the pleasure of God onely. Then *Jonas* preached to *Niniue*, and they repented : then *Jonas* shewed againe his corrupt nature for all his trying in the Whales bellie. Hee was so displeased because the *Niniuites* perished not, that hee was wearie of his life, and wished death for very sorrow, that hee had lost the glory of his prophecying, in that his prophecie came not to passe, but hee was rebuked of God, as in his prophecie you may reade.

The Apostles, Christ taught them euer to bee meeke and to humble themselves : yet oft they strived among themselves who should bee greatest : the sonnes of *Zebede* would sit one on the right hand of God, the other on the left. They would pray that fire might descend from heaven
and

and consume the Samaritans. When Christ asked, *Who say men that I am?* Peter answered, *Thou art the Sonne of the living God*, as though Peter had beene as perfect as an Angel. But immediately after when Christ preached vnto them of his death and passion, Peter was angry and rebuked Christ, and thought earnestly that hee had rauced, and not wist what he had saide: as at another time in which Christ was so feruently busied in healing the people, that hee had no leisure to eate, they went out to holde him, supposing that hee had beene beside himselfe. And one that cast forth diuels in Christs name they forbade, because hee waited not on them, so glorious were they yet. And though Christ taught alway to forgiue, yet Peter after long go-

ing to schoole, asked whether men should forgive seven times, thinking that eight times had beene too much. And at the last supper, *Peter* would haue dyed with Christ, but yet within few houres after he denied him both cowardly and shamefully. And after the same manner, though hee had so long heard that no man must auenge himselfe, but rather turne the other cheeke to the smiter againe, yet when Christ was in taking, *Peter* asked whether it were lawfull to smite with the sword, and tarried no answer, but layed on rashly. So that although wee bee once reconciled to God, yet at the first wee bee but children and young schollers, weake, and feeble, and must haue leisure to growe in the spirit, in knowledge, loue, and deedes thereof,
as

as young children must haue time to growe in their bodies: and so in like manner the sting of the serpent is not pulled out at once, but the poyson of our nature is ministred by little and little, and cannot before the houre of death be wholly taken away.

Timoth. I perceiue by your godly discourse, the manifolde conflicts betweene the flesh and the spirit, and that the flesh is like to a mightie gyant, such a one as was *Goliath*, strong, lustie, stirring, enemy to God, confederate with the diuell: and the spirit like to a little childe, such a one as was little *David*, newe borne, weake, and feeble, not alwayes stirring: now then what meanes doe you vse to weaken the flesh, and strengthen the spirit?

Euseb. I vse to tame my flesh with prayer and fasting, watching, deedes of mercie, holy meditations and reading the Scriptures, and in bodily labour, and in with-drawing all manner of pleasures from the flesh, and with exercises contrary to the vices which I finde my body most inclined to, and with abstaining from all things that encourage the flesh against the spirit: as reading of toyes and wanton bookes, seeing of plaies and enterludes, wanton communication, foolish iesting, and effeminate thoughts, and talking of couetousnesse, which *Paul* forbiddeth, Ephes. 5. magnifying of worldly promotions. If they will not mortifie my flesh, then God sendeth mee some troubles, and so maketh mee to growe and waxe perfect,

fect, and fineth and trieth mee as gold in the fire of tentations and tribulations. Thus very often hee maketh mee to take vp my crosse and naileth my flesh vnto it, for the mortifying thereof. Marke this, if God send thee to the sea, and promise to goe with thee, he will raise vp a tempest against thee, to prooue whether thou wilt abide by his word, and that thou mayest feele thy faith and weakenesse, and perceiue his goodnesse: for if it were alwaies faire weather and thou neuer brought into such ieopardie, whence his mercie onely deliuereth thee, thy faith should be onely a presumption, and thou shouldest bee euer vnthankfull to God, and mercilesse vnto thy neighbour. If God promise riches, the way thereunto is pouertie: whom

hee loueth, him hee chasteneth :
whom hee exalteth, hee casteth
downe : whom hee saueth, hee
first damneth : hee bringeth no
man to heauen, except hee send
him to hell first : if hee promise
life, hee slayeth first : when hee
buildeth, hee casteth downe all
first : hee is no patcher ; hee can-
not abide another mans founda-
tion : hee will not worke till all
be past remedie, and brought
to such a case, that men may see
how that his hand, his power,
his mercie, his goodnesse, his
truth hath wrought altogether :
hee will let no man bee par-
taker with him of his praise
and glorie : his workes are won-
derfull and contrarie to mans
wisdom : hee will neuer (saue he) deli-
uer his owne sonne, his onely
sonne, his deere sonne, his dar-
ling vnto the death, and for his
ene.

enemies, to winne his enemies,
to ouercome them with loue,
that they might see loue, & loue
again, and of loue likewise to
doe to other men, and to ouer-
come them, with well doing?
Ioseph saw the Sunne and the
Moone, and eleuen starres wor-
shipping him, neuerthelesse ere
that came to passe, God layed
him where hee could see neither
Sunne, nor Moone, neither a-
ny starre of the skie, and that
many yeares, and also vnderfer-
ued, to nurture him, to make
him humble and meeke, and
to teach him Gods wayes, and
to make him apt and meere for
the roome and honour where
he came to it; that hee might be
strong in the spirit to minister
it well. God promised the chil-
dren of Israel a land with ri-
uers of Milke and Honie, yet
he

hee brought them foorth the
space of fourtie yeares into a
land wherein no riuers of milke
and honie were, but where so
much as a droppe of water was
not, to nurture and teach them
as a father doth his sonne, and to
doe them good at the latter end,
to subdue their cankred nature,
to make them strong in the spi-
rit to vse his benefits aright.
Lastly, G O D promised *Da-
uid* a kingdome, and immediat-
ly stirred vp *Saul* against him to
persecute him, and to hunt him
as men doe hares with grey-
houndes, and to ferret him out
of euery hole, and that for the
space of many yeares, to turne
him, to make him to mortifie
his selfe, to make him feele his
owne diseases : in fine, to make
him a good man, and a good
king.

Timoth.

Timoth. But how if it come to passe that you be tempted to any great sinne, and the flesh overcome the spirit, in what case are you then?

Enseb. There is no body heere but you and I, and I take you to bee a Christian and a faithfull friend, therefore I will shew a little of my experience. The last yeare by reason of the dearth, I and my family were put to great pinches, and most commonly wee had nothing but bread and water: hereupon I bethought mee how I might get somewhat to relecue my family: It came into my minde that in our towne a rich man had a great flocke of sheepe, and that I might take one of them without any hurt of him. I was very loath at the first: but because there was such great stealing of sheepe, and I
was

was in extremitie, in the night I went among his sheepe & tooke a lambe, and I tolde my familie that it was giuen me: I presently killed it, the skinne and the entrals I buried in my backefide, the flesh wee dressed by quarters, and did eate it with thankgiuing, (as my manner is) but surely very coldely, and mee thought my prayer was abominable in Gods sight. After I had thus done, wee fared well for the space of two dayes, but I felt my heart hardened, and my hippes were almost locked vp, that I could not as I was wont praise the Lord. The third night after, I went with a quiet conscience (me thought) to my bed, and then I slept soundly till three of the clocke in the morning, but I dreamed that one came to carry me to prison; vp-
on

on that on a sudden I awaked,
and being affraide looked about
mee, and fell to consider why I
should bee afraid, and I remem-
bred that I had sinned against
G O D by robbing my neigh-
bour : Oh then my feare increa-
sed, and I thought that hell ga-
ped to deuoure mee, and the law
looked vpon mee with such a
terrible countenance, and so
thundered in mine eares, that I
durst not abide in my bedde, but
vp and to goe : then the Diuell
assaileed mee on euery side, to
perswade mee that God had cast
me quite away: saying, they that
bee Gods haue power to keepe
his lawe, thou hast not, but brea-
kest them : Therefore thou art a
cast-away and a damned crea-
ture, and hell gapeth and letteth
open his mouth to deuoure
thee. And I thought with my
selfe

selfe that I had beene alwayes a ranke hypocrite ; for as the clowdes of the ayre doe couer the Sunne, so that sometimes a man cannot tell by any sense that there is any Sunne, the clowdes and windes hiding it from our sight, euen so my cecitie and blindnesse, and corrupt affections, and the rage of my conscience did so ouershadow the sight of Gods seede in mee, and so ouerwhelme his spirit, as though I had beene a plaine reprobate. And thus it came to passe, that *Dauid* making his prayer to God according to his owne sense and feeling, but not according to the truth, desired of God to giue him againe his spirit. Which thing God neuer doth indeed: although hee made mee to thinke so for a time: for alwaies he holdeth his hand vn-
der

der his children in their fals, that they lie not still as other doe which are not regenerate. I being thus turmoiled and stung with the conscience of sinne, and the cockatrice of my poysoned nature, hauing beheld her selfe in the glasse of the righteous law of God; there was no other salue or remedie but to runne to the brasen Serpent Christ Iesus which shedde his blood, hanging vpon the crosse, and to his euerm-lasting Testament and mercifull promise, that was shedde for mee for the remission of my sins, therefore I got mee speedily into a close corner in my house, and there vpon my face groueling, I confessed my sinne and prayed after this manner in effect. Father, what an horrible monster am I? what a traitour? what wretch and villaine? Thy
mercy

mercie is wonderfull, that hell hath not deuoured mee hauing deserued a thousand damnations, I haue sinned, I haue sinned, against thy godly, holy and righteous law, and against my brother by robbing him, whom I ought to loue for thy sake as dearly as my selfe : forgiue me Father for thy Sonne Christ his sake, according to thy most mercifull promises and testament : forget not good Lord, thy olde mercies shewed vpon me, let them not at this time in me be quite remooued. On this maner praying I continued many houres, and God which is neere to all them that call vpon him, heard mee, eased my paine, and assured mee of the remission of my sinne. After presently, for the more easing of my conscience I went to my neighbour,
and

and betweene him and me vpon my knees confessed my fault with teares, desiring him to forgive mee, and I would (as Gods law requires) restore that which I stole, fourefold : hee (I thanke him) was contented and tooke pittie on me, and euer since hath beene by Gods mercy my good friend. So by little and little, God restored mee to my first estate, but (me thinkes) I haue not that feeling which I had before, and haue bin worse euer since : God of his mercy amend mee, and increase his graces in me.

Timoth. But I pray you, what thinke you, will not God condemne his owne elect children if they sinne ?

Enseb. No : for the groundworke of our saluation is laide in GODS eternall election, and a thousand sinnes in the world,

world, nay all the finnes in the world, nay all the diuels in hell cannot ouerthrow Gods election. And it may bee that finnes doe harden our hearts, weaken our faith, make sadde the spirit of God in vs : but take away faith, or altogether quench the spirit, they cannot. God condemneth no man for his finnes, if hee bee adopted in Christ. For then *Ioseph, Abraham, Danid, Peter, Marie Magdalen*, should be condemned. God is like a father : and a father if his child be sicke, and therefore bee froward, & refuse & cast away his meate, and hauing eaten it, spew it vp againe, and in his fit bee impatient, and raue, and speake euill of his father, yet I say the father will not cast him foorth of his doores, but pittieeth him, and prouideth such things as may restore

store him to health, and when he is whole, remembreth not his disordered behauour in his sicknesse.

Timoth. What meanes doe you finde most effectuall to strengthen your faith, to increase Gods graces in you, and to raise you vp againe when you are fallen?

Euseb. Surely I haue very great comfort by the Sacrament of the Lords Supper: for whereas I am spiritually diseased, and am prone and ready to fall, and am most cruelly oftentimes inuaded of the fiend, the flesh, and the law, when I haue sinned, and am put to flight, and made to runne away from God my father: therefore hath God of all mercy and of his infinite pittie and bottomlesse compassion set vp his Sacrament as a signe vp-
on

on a high hill, whence it may
bee seene on euery side farre and
neere, to call againe them that
bee runne away. And with this
Sacrament hee (as it were) cloc-
keth to them, as a henne doth
for her chickens, to gather them
vnder the wings of his mercie:
and hath commaunded his Sa-
crament to bee had in con-
tinuall vse, to put vs in minde of
his continuall mercy laide vp
for vs in Christs blood, and to
witnesse & testifie it vnto them,
and to bee the seale thereof. For
the Sacrament doth much more
liuely print the faith, and make
it sincke downe into the heart,
then doe bare wordes onely.
Now, when the wordes of the
testament and promises are spo-
ken ouer the bread (this is my
body that was broken for you:
this is my blood that was shedde
for

for you) they confirme the faith, but much more when the Sacrament is seene with the eyes, and the bread broken, the wine powred out and looked on, and yet more when I taste it & smell it: As you see when a man maketh a promise vnto an other with light words between themselves, and so they depart, hee to whom the promise is made beginneth to doubt whether the other spake earnestly or mocked, and doubteth whether hee will remember his promise, to abide by it or no. But when any man speaketh with aduise-ment, the wordes are more credible: and if hee sweare, it confirmeth the thing more, and yet the more if hee strike handes, if hee giue earnest, if hee call record, if hee giue hand-writing and seale it: so is hee the more

more beleueed, for the heart gathereth : loe, hee spake with aduifement, deliberation, and good sadnesse, he clapped hands, called record, and put to his hand and seale: the man cannot be so faint without the feare of God as to denie all this : shame shall make him abide his promise, though hee were such a man as I could not compell him, if hee would deny it. And thus wee dispute : God sent his Sonne in our nature, and made him feeble our infirmities, and named his name Iesus, that is, a Sauour, because hee should saue his people from their sinnes; and after his death hee sent his Apostles to preach these glad tidings, to thrust them in at the eares of vs, and set vp a Sacrament of them to testifie them and to seale them, and to thrust them in, not at the eares
one-

onely by rehearsing the promises of the testament ouer it : neither at our eyes onely in beholding it, but beate thē in through our feeling, tasting and smelling also, and to be repeated daily and to be ministred to vs. He would not (thinke wee) make halfe so much adoe with vs if hee loued vs not, and would not haue his Sacrament to bee a witnesse and testimonie betweene him and vs, to confirme the faith of his promises that wee should not doubt in them, when wee looke on the seales of his obligations wherewith hee hath bound himselfe : and this to keepe the promises and couenants better in minde, and to make them the more deeply to sinke into our hearts, and bee more earnestly regarded.

Timoth. Considering that this
which

which you say is too plaine
great shame it is that there is
such neglect of the Sacrament
as there is, & that it is so seldome
vsed: but surely want of faith and
the security which ouersprea-
deth this our countrie is the
cause of it, the Lord if it bee his
will remooue the same. Now let
mee heare a little how you leade
your life, and haue your conuer-
sation among men?

Enseb. I haue my conuersa-
tion among men as sincere as I
can in righteousnesse and holi-
nesse, which is after Gods com-
mandements: our Sauour faith,
*Let your light so shine before men,
that they may see your good workes,
and glorifie your father which is in
heauen.*

Timoth. It is but a dim light
which we can carrie before men
and small are our good workes,
and

plaine, and to be esteemed of no value;
 here is if wee were preachers, or rich
 rament men, or noble men, then wee
 eldome might saue foules, giue good coun-
 ith and all, helpe many by our almes, but
 rsprea- you and I are poore men, of
 is the base birth, and of low degree,
 bee his how can wee then doe any good
 low let workes?

Euseb. As touching good
 workes by that measure of
 knowledge that God hath giuen
 mee, I thinke that all workes
 e good which are done accor-
 ing to the obedience of Gods
 w in faith and with thanksgi-
 ing to God, and with a minde
 desirous of his glorie alone, and
 thinke that I or any man else in
 oing them please God what-
 euer I doe within Gods lawes,
 as when I make water. Trust me
 f either winde or water were
 topped, I should feele what
 N a pre-

a pretious thing it were to doe either of both, and what thanks ought to bee giuen God therefore. Moreouer, I put no difference betweene workes, but whatsoeuer commeth into my hands, that I doe as time, place, & occasion giueth, and according to my degree. For as touching to please God there is no worke better then other : God looketh not first on my workes as the world doth, or as though hee had neede of them : but GOD looketh first on my heart what faith I haue to his word, how I beleue him, trust him, and how I loue him, for his mercie that hee hath shewed me; hee looketh with what heart I worke, and not what I worke, how I accept the degree hee hath put me in, not of what degree I am. Let vs take an example. You
are

are a Minister and preach the word, I am a kitchen boy, and wash my masters dishes. Of the Ministerie harke what the Apostle saith: if I preach I haue nought to reioyce in, for necessitie is put vpon mee: if I preach not the Gospell; as who should say, God hath made mee so, woe is to me if I preach not. If I doe it willingly (saith he) then I haue my reward: that is, then am I sure that Gods spirit is in mee, & that I am elect to eternall life. If I doe it against my will, the office is committed to me, that is, if I do it not of loue to God but to get a liuing thereby, and for a worldly purpose, and had rather otherwise liue: then do I that office which God hath put vpon mee, but doe not please God. So then if you preached not, or in preaching had not your

N 2

heart

heart aright, you minister the office, and they that haue the Spirit of **G O D** heare his word, yea though it were spoken by an asse, and the woe belongeth to you: but and if you preach willingly with a true heart & conscience to **God**, then shall you feele the earnest of eternall life, & the working of the Spirit of **God** in you, and your preaching is a good worke in you. Now I that minister in the kitchen, and am but a kitchen boy, receiue all things at the handes of **God**, know that **G O D** hath put me in such an office, submitte my selfe to his will, and serue my master, not as a man, but as **Christ** himselfe, with a pure heart according as *Paul* teacheth mee, putting my trust in **God**, and of him seeke my reward. Moreover, there is not a
good

good deed done, but mine heart reioyceth therein, yea, when I heare that the word of God is preached by you, and see the people turne vnto God: I consent to this deede, my heart breaketh out in mee, yea it springeth and leapeth in my breast, that God is honoured: and in my heart I doe the same that you doe with the like delectation and feruencie of spirit. Now hee that receiueth a Prophet, in the name of a Prophet, receiueth a Prophets reward, that is, hee that consenteth to the deede of a Prophet & maintaineth it, the same hath the same spirit and earnest of euerlasting life, which the Prophet hath, and is elect as the Prophet is. Now, if wee compare worke to worke, there is difference betwixt washing of dishes and preaching

ching the word of God : but as touching to please God none at al. For neither that nor this pleaseth God, but as farre foorth as God hath chosen a man, and hath put his spirit in him, and purified his heart by faith and trust in Christ. As the Scriptures call him carnall which is not renued by the spirit & borne againe in Christs flesh, and all his workes like, euen the very motions of his heart and minde, as his learning, doctrine, and contemplation of high things, his preaching, teaching, and study in the Scripture, building of Churches, founding of Colledges, giuing of almes, and whatsoever hee doth, though they seeme spirituall, and after the lawe of God neuer so much : So contrariwise he is spirituall that is renued in Christ, and all his workes

workes which spring from faith seeme they neuer so grosse, as the washing of the Disciples feete done by our Sauour Christ, and *Peters* fishing after the resurrection, yea deedes of matrimony, are spirituall if they proceede of faith, and whatsoever is done within the lawes of God, though it bee wrought by the body, as the wiping of shoes and such like, howsoever grosse they appeare outwardly, yet are sanctified.

Timoth. What be the speciall things in which you leade your conuersation?

Euseb. One thing is the reading of the Scripture.

Timoth. It is dangerous to read the Scriptures, you that haue no learning may easily fall into errors and heresies.

Euseb. As hee which knoweth

his letters perfectly, and can spel, cannot but reade if hee bee diligent: and as he which hath cleare eyes without impediment or let, and walketh thereto in the light and open day, cannot but see, if hee attend and take heede; euen so I haue the profession of my Baptisme onely written in my heart, and feeling it sealed vp in my conscience by the Holy Ghost, cannot but vnderstand the Scripture, because I exercise my selfe therein, & compare one place with another, and marke the manner of speech, and aske here and there the meaning of a sentence of them that bee better exercised then I: for I feele in my heart, and haue a sensible experience of that inwardly, which the Spirit of God hath deliuered in the Scriptures. So that I finde mine inward experience

ence as a commentarie vnto me.

Timoth. We are all baptized, belike then wee shall all vnderstand the Scriptures.

Enseb. But alas very fewe there be that are taught & feele their ingrafting into Christ, their iustification, their inward dying vnto sinne, and liuing vnto righteousness, which is the meaning of their baptisme. And therefore wee remaine all blinde generally, as well the great Rabbins which bragge of their learning, as the poore vnlearned lay-man. And the Scripture is become so darke vnto them, that they grope for the doore and can finde no way in, and it is become a maze vnto them in which they wander as in a mist, or (as we say) ledde by Robin Goodfellow. And their darke-

darkenesse cannot comprehend the light of the Scriptures, but they reade them as men do tales of Robbin-hood, as riddles, or as olde priests read their Ladies Mattins which they vnderstood not. And vntill a man bee taught his baptisme, that his heart feeles the sweetnes of it, the Scriptures are shut vp from him, and so darke that hee could not vnderstand it, though *Peter, Paul,* or Christ himselfe did expound it vnto him, no more then a man starke blinde can see though thou set a candle before him, or shew him the Sunne, or point with thy finger vnto that thou wouldst haue him looke vpon. As for heresie there is no danger if a man come to the Scripture with a meeke spirit, seeking there to fashion himselfe like vnto Christ, according to the
pro-

profession and vowe of his baptism : but contrariwise hee shall there finde the mightie power of God to alter and change him in the inner man by little and little, till in processe hee bee full shapen after the image of our Saviour in knowledge and loue of all truth, & power to worke thereafter. Heresies spring not of Scripture, no more then darknes of the sun, but are darke clowdes which spring out of the blinde hearts of hypocrites giuen to pride and singularity, and do couer the face of the Scripture, and blinde their eies that they cannot behold the bright beames of the Scripture.

Timoth. By this I also can gather that the Papists which cannot reade the Scriptures, except they fall into errors, haue not the Spirit of Christ working in them,

them, and teaching them, but the lying spirit of Antichrist the diuell, and that if God would giue them any true feeling, and open their eies, they would quite change their minds. But what other exercises haue you?

Euseb. Prayer and thanksgiving to God. For God hath promised very bountifully vnto them which pray in truth, and it is one of the greatest comforts I haue at all times. Againe, God which commandeth mee not to steale, commandeth mee also to pray, and his will is, that one commaundement should bee as well kept as another: and therefore I am fully perswaded that condemnation will befall a man as well for the one as for the other. And that prayer ought to bee continually euen in euery businesse a man doth, mee thinketh

keth it most agreeable to Gods will. For if I should come into my neighbours house and take his goods, and vse them, not borrowing them or asking any leaue, they would lay hands on mee, and make mee a theefe. The world and all the things in the world are the Lords, not mine: so then if I shall daily vse them, neuer seeking to the Lord by prayer for the vse of them, before God I am an vsurper, nay a rancke theefe, and therefore I desire of God heartily that I may vse all his good creatures with feare and reuerence, and that I may sanctifie his name in them, which *Paul* sheweth mee to bee done by the word of God and prayer, the word shewing mee the lawfull vse of his creatures: prayer obtaining at Gods handes, that I may vse them aright.

aright. If this practise were vsed of men in their professions and callings, I am perswaded there would bee a thousand vices cut off, which in men abound; and are committed without shame.

Timoth. I thinke the rest of your Christian exercises bee the practising of the commaundements of the law.

Enseb. Yea they are indeede.

Timoth. Mee thinkes it is an hard point of the lawe for a man to loue his enemy.

Enseb. It is indeede: yet in the faithfull it will bee so: for they haue in their hearts a perswasion, that whereas they are damned in themselues, yet in Christ the mercy of God is most plentiful to their saluation, and all this God confirmeth and sealeth vnto them by his holy spirit, and therefore they cannot
but

but loue God againe, and that with a feruent loue euen aboue all things in the world, and so they loue all Gods creatures, and euen their enemies, because they beare the image of God whom they loue: like as I haue a friend and loue him, I loue all of his name, all his kindred, and all that appertaine vnto him. And by the way, heere is a good way to know whether wee haue faith or not. Though faith onely iustifie and make the marriage betweene our soule and Christ, and is properly the marriage garment, yea and the signe *Tau*, that defendeth vs from the smiting and power of euill angels, and is also the rocke on which Christs Church is built, and standeth against all weather of winde and tempest: yet is faith neuer seuered from hope and charity: then
if

if a man will bee sure that his faith is perfect, let him examine himselfe whether hee loue the law: and in like manner if he will know whether hee loue the law, that is, loue God and his neighbour, then let him examine himselfe whether he beleue in Christ onely for the remission of sinne, and obtaining the promises made in the Scripture. And euen so let him compare his hope of life to come with faith, and loue, and to the hatred of sinne in this life, which hatred the loue of the law ingendreth in him. And if they accompany not one another all three together, then let him bee sure all is but hypocrisie.

Timoth. Yet by your leaue faith cannot make a man iust before God without hope and charity: then they also with faith haue

haue some stroke in iustification.

Euseb. I answer, though they bee inseparable, yet I praise God I doe conceiue how these three haue three separable and sundry offices. Faith which onely is an vndoubted and sure assurance in Christ, and in the father through him, certifieth the conscience that the sinne is forgiven, and the damnation of the lawe taken away. And with such persuasions mollifieth the heart and maketh it loue God againe and his law. And as oft as we sinne, faith onely keepeth, that we forsake not our profession, and that loue vtterly quench not, & hope faile, & onely maketh the peace againe : for a true beleeuer trusteth in Christ alone, and not in his owne workes, nor ought else for the remission of sinnes. The
office

office of loue is to powre out againe the same goodnesse that it hath receiued of God vpon her neighbour, to bee to him as it feeleth Christ to bee to it selfe. The office of loue is onely to haue compassion, and to beare with her neighbour the burden of his infirmities, *1. Pet. 4.* Loue couereth the multitude of sins (that is to say) considereth the infirmities, and interpreteth all to the best, and taketh for no sinne at all a thousand things, of which the least were enough (if a man loued not) to goe to law for, and to trouble and disquiet an whole towne, and sometime a whole realme too. The office of hope is to comfort in aduersitie, and to make patient that wee faint not, nor fall downe vnder the crosse, or cast it off our backs. Thus these three inseparable

able haue separable offices and effects, as heate, and drinesse, being inseparable in the fire haue yet their seuerall operations; for drinesse onely expelleth the moistnesse of all that is consumed by fire, and heate onely destroyeth the coldnesse. And it is not all one to say, the drinesse onely, and the drinesse that is alone; neither is it all one to say, faith onely, & faith that is alone. *Fides sola non est sola*

Timoth. You are to bee commended, you are so perfect in these high points of religion, but I know you speake of experience, for in you faith and hope towards God, and charitie towards your neighbour are inseparable.

Euseb. I require no commendations: shame and confusion befall me eternally, that all glory may be vnto God.

Timoth.

Timoth. But let vs talke on further of our duties which wee must performe if wee liue Christianlike among men. And I pray you tell mee what doe you meane that giue so much vnto the poore, considering you are so poore your selfe? I speake my conscience, if you had abilitie, you would do more then an hundred of those rich men.

Enseb. God knowes my heart, it is a hell vnto mee to see my brother for whom Christ shedde his blood, to want, if I haue any thing in the world to giue him. Among Christian men, loue maketh all things common: euery man is others debter, and euery man is bound to minister to his neighbour, and to supply his neighbours lacke of that wherewith God hath indued him. Christ is Lord ouer all, and
euery

euery Christian is heire annexed with Christ, and therefore Lord ouer all, and euery one is Lord of whatsoeuer another hath: if then my brother or neighbour neede, I haue to help him: and if I shew not mercy, but withdrawe my hands from him, then rob I him of his owne, and am a theefe. A Christian man hath Christs spirit, now Christ is mercifull, if I shall not bee mercifull, I haue not Christs spirit: if I haue not Christs spirit then am I none of his. And though I shew mercie vnto my brother, yet if I doe it not with such burning loue as Christ did vnto me, I must knowledge my sinne and desire mercy in Christ.

Timoth. If a man must bee franke & free, when a man must giue of his owne stocke to the poore members of Christ, & diminish:

300 *A Dialogue of the*
minish his owne substance.

Acts 2.

2. Cor. 8.

Enseb. Yea indeed (if neede so require) wee are made stewards of those goods which God hath giuen vs; shall a steward rake all vnto himselfe without reproofe? I am sure that they which were conuerted at *Peters* first sermon after Christs ascension; diminished their substance when they sold them and gaue them to the poore. I am sure that the Churches which were in Macedonia which sent reliefe vnto their Churches, euen aboute their abilitie, they beeing in extreame pouerty did diminish their possessions: and God grant our conuersations may be like theirs. And that we should be like them, their examples of great compassion are recorded in the Scriptures.

Timoth. Many of vs haue
our

our selues, wife, children, father, mother, & kinsfolke to releene, so that it will be hard to deale after this manner.

Euseb. Had not these men so? yea I warrant you had they. And the want of loue which you deeme of, the Gospell of Christ knoweth not, that a man should beginne at himselfe, and then descend I wot not by what steppes. Loue seeketh not her owne profit, but maketh a man to forget himselfe, and turne this profit to another man, as Christ sought not himselfe or his owne profit but ours. This tearme (my selfe) is not in the Gospell, neither yet father, mother, sister, brother, kinsman, that one should in loue bee preferred before another. The loue that springeth out of Christ excludeth no man, neither putteth difference betweene

tweene one another. In Christ we are all of one degree without respect of persons. Notwithstanding though a chistian mans heart be open to all men, and receiueth all men, yet because his abilitie of goods extendeth not so farre, this prouision is made, that euery man should care for his owne household, as father, mother, thine elders that haue helpen thee, wife, children, and seruants. When a man hath done his dutie to his household, and yet hath further abundance of the blessing of God, that hee oweth to the poore that cannot labour and cannot get worke, and are destitute of friends, to the poore I meane which hee knoweth, and to them of his owne parish. For that prouision ought to bee had in the Church, that euery parish prouide for the poore. If
his

his neighbours which hee knoweth bee serued, then is hee debter to the brethren a thousand miles off, if hee heare of their necessity, and haue himselfe any plenty : yea, to the very infidels he is debter if they need, as farre forth as hee doth not maintaine them against Christ. Thus is euery man that needeth my help, my father, mother, sister, and brother in Christ : euen as euery man that doth the wil of the Father, is father, mother, sister, and brother vnto Christ.

Timoth. Now yee somewhat perswade mee of that which me thought at the first blush, was against common sense.

Enseb. By Gods grace I will perswade you more yet. How if our Sauour Christ Iesus should now dwell vpon the earth in pouertie and want, could

O not

not you bee contented to bestowe halfe your goods on him?

Timoth. Halfe my goods? nay truely all; and my heart blood: for I know if I should loose my life for him, I should surely saue it.

Euseb. Very well, Christ is all in all. Euery Christian man to another is Christ himselfe, and whatsoeuer is done to the poore, is done to Christ himselfe, and therefore your neighbours neede hath as good right in your goods, as hath Christ himselfe, which is heire and Lord ouer all. And looke what you owe to Christ, that you owe to your neighbours neede: to your neighbour owe you your heart and life, and whatsoeuer you haue or can doe.

Timoth. Wee neede not giue
our

our releefe, except the poore require it.

Enseb. Aske or not, if they want, you are bound to relecue them: As Christ loued you, so loue them. Christ loued you being his enemy, when I am sure of it you neuer asked remission of sinnes.

Timoth. We need not relecue them often, neede we?

Enseb. Yes, as long as you are able, and as oft as they want. If Christ should forgiue vs but once, wee should come short of heauen.

Timoth. The world is full of naughtinesse, and lewde people take pleasure in doing wrong, and in slandering, and in hindering their brethren: how can you liue among them in quietnesse, doe you vse to giue like for like?

Euseb. No, you must vnderstand that there bee two states or regiments in the world : the kingdome of heauen which is the regiment of the Gospell : and the regiment of the world , which is the temporall kingdome. In the first state there is neither father nor mother, neither master, maide, mistresse, nor seruant, nor husband, nor wife, nor lord, nor subiect, nor inferiour, but Christ is all, and each to other is Christ himselfe, there is nothing better then other, but all alike good, all brethren, and Christ onely is Lord ouer all, neither is there any other thing to doe, or other lawe, saue to loue one another as Christ loued vs : In the temporall regiment is husband, wife, father, mother, sonne, daughter, mistresse, maide, man-

man-seruant, subiect, Lord. Now
euery person is a double person,
and vnder two regiments: in the
first regiment I am a person of
mine owne selfe vnder Christ
and his doctrine, and may nei-
ther hate nor bee angry, and
much lesse fight or reuenge: but
must after the example of our
Saviour Christ humble my selfe,
forsake and deny my selfe,
and hate my selfe, and cast my
selfe away, and bee meeke and
patient, and let euery man goe
ouer mee and treade mee vnder
foote, and doe mee wrong: and
yet I am to loue them, and pray
for them, as Christ did for his
crucifiers: for loue is all, and
whatsoever is not of loue, is
damnable, and cast forth of that
kingdome. In the temporall
regiment thou art a person
in respect of another, thou

art husband, father, mother, daughter, wife, Lord, subiect, and there thou must doe according to thine office. If thou bee a father, thou must doe the office of a father, and rule, or els thou damnest thy selfe : thou must bring all vnder obedience, whether by faire means or by foule : thou must haue obedience of thy wife, of thy seruants, and of thy subiects ; if they will not obey in loue, thou must chide, fight, and correct, as farre as the Lawe of God and the lawe of the land will suffer thee. Now to the purpose : whether a man may resist violence, and defend or reuenge himselfe : I say nay, in the first state where thou art a person for thy selfe alone, and Christs Disciple, there thou must loue, and of loue doe, study, and enforce : yea and suf-

fer

fer all things (as Christ did) to make peace, that the blessing of God may come vpon thee, which saith, *Blessed are the peace-makers, for they shall bee the children of God.* If thou suffer and keepe peace in thy selfe onely, thy blessing is the possession of this world : but if thou so loue the peace of thy brother, that thou leaue nothing vndone or vn suffered to further it, thou shalt possesse heauen. But in this worldly state where thou art no priuate man, but a person in respect of other, thou must and art bound vnder paine of damnation to execute thine office. Of thy seruants thou must exact obedience, and must not suffer thy selfe to bee dispised. If thou art a ruler, thou must take, imprison, and sleie too, not of malice and hate to reuenge

thy selfe, but to defend thy subiects, and to maintaine thine office : the ruler must not oppresse his subiects with rents, fines, and customes at all, neither pill them with taxes, and such like, to maintaine his owne lusts : but bee louing and kinde vnto them as Christ was to him : for they bee the price of his blood. I will shew my minde more plaine-ly by one example. You are in your fathers house among your brethren and sisters, there if one fight with another, or if any doe you wrong, you may not reuenge or smite, for that pertaineth to the father onely. But if your father giue you authoritie in his absence and command you to smite, if they will not bee ruled, but abuse you, then you are another person. Notwithstanding, yet you haue
not

not put off the first person, but are a brother still, and must euer loue, and prooue all things to rule with loue : but if loue will not serue, then you must vse the office of another person, or sinne against your father. Euen so when you are a temporall person, you put not off the spirituall : therefore you must euer loue, but when loue will not helpe, you must with loue execute the office of the temporall person. You must loue you neighbour in your heart, because hee is your brother in the first state, yet you must obey your ruler who hath power ouer you, and when neede requires, at his commandement you must goe with the Constable or such like officer, and breake open your neighbours doore, if hee will not open in the
Kings

Kings name : yea if hee will not yeeld in the Kings name, you may smite him to the ground till hee bee subdued, and looke what harme hee getteth, that be vpon his owne head.

Timoth. I vnderstand you wel. As I am a member of the spirituall bodie of Christ, I must in all my conuersation follow him with patience, meekenesse, and long-suffering, ouercomming other mens euils with well doing: yet if the hurt bee greater then I can beare, I must take a new person on mee, and if I bee a ruler, with loue seeke amendment : if a subiect, then in the feare of God, complaine to my ruler. But further I pray you soile me this doubt ; If I shall be taken for a souldier, mee thinkes that I should then shake off all loue and meekenesse, and then I could

could not practise this Christian rule.

Euseb. Yes, if our Queene (God saue her Grace) should send you on warfare into another countrey, you must obey at Gods commandement, and goe and auenge your Princes quarrell, which you know not but that it is right. When you come thither, remember the two states in which you are : and know that in the first state, that is, the regiment spirituall, you must loue them with whome you fight, and that they are your brethren bought with Christs blood, as well as you, and for Christs sake hate them not; yet as you are in the second state a souldier at your Princes commandement, you must fight against them, and maintaine your Princes quarrell, and bring them

vnder her power:and therewith-
all bee content with your princes
wages , neither desire your ad-
uersaries life or goods, saue to
aduantage your Prince. So then,
a souldier neede not cast away
meeknesse, for he may fight with
his enemy and slay him, and yet
loue him.

Tim. Another thing I would
know of you , which now com-
meth to my minde : I haue a
landlord, hee seemeth to be a ve-
ry good man, hee countenan-
ceth all the good preachers in
our countrey, and hee rideth vsu-
ally ten miles to heare sermons:
I hold of him an house and a lit-
tle land , not scarce enough to
finde my poore family : my
lease is come out, and I haue ta-
ken a new lease , but I haue pay-
ed such a great fine , and my
yearely rents are so racked, that
I feare

feare I and all my houlholde are like to begge our bread: this is it disquieteth mee, and almost maketh mee at my wits end, what is your counsell and aduice ?

Ensch. Surely it maketh my heart to bleede to see how many men bragge of the Gospell, and yet what little fruite the Gospell hath in them, and what little loue they shew, euen they which abound in rents & lands. My poore aduice is this, that you would with patience depend vpon GODS prouidence. It is saide, Blessed are the meeke, for they shall inherit the earth. Then let all the world studie to doe you wrong, yea, let them studie to bring you to extreame miserie, and doe it too : yet if you bee meeke, you shall haue foode and raiment enough for you and yours. And to
doubt

doubt God (who is alwaies true of his promise)shal raise vp some to help you. And my counsell is, that you giue your Landlord now and then a capon, now a pigge, now a goose, and if you be able, a lambe or a calfe, and let your wife visit your Landladie now and then with spiced cakes, with apples, peares, cherries, and such like: and be you ready with your oxen, or horses, fīue or sixe times in the yeare to fetch home their wood, to plowe their land; then no doubt God may soften their hearts, and mooue them to haue some pity and compassion on your poore estate.

Timoth. I haue done all this, Nay (may it be spoken between you and mee) I am at commandement, and am as a drudge to them, to doe their businesse, and to leaue my owne vndone; and yet

yet haue neither meate, drinke,
nor monie.

Enseb. More is the pittie. But
remember that they which can-
not come to see men deale vp-
rightly in the world, yet doe in
their hearts hunger and thirst af-
ter this righteousnesse, are pro-
nounced blessed.

Timoth. To let this passe: shew
mee one rule how I might gene-
rally in all matters behaue my
selfe among men : and then for
this time I will cease to trouble
you.

Enseb. Aske your owne con-
science, what you may or ought
to doe. Would you men did so
with you ? Then doe you it .
Would you not be so dealt with?
Then doe it not. You would
not that men should doe you
wrong, and oppresse you. You
would not that men should doe
you

you shame and rebuke, lie on you, kill you, hire your house from you, or tice your seruant away, or take against your will ought that is yours. You would not that men should sell you false ware, when you put them in trust to make it readie, or to lay it out for you: and you would not that men should deceiue you with great oathes, swearing that to be good which is indeede very naught : you would not that men should sell you ware that is naught, and too deare, to vndoe you : doe no such thing then to your neighbours, but as loath as you would bee to buy false ware, and too deare, for vndoing your selfe: so loath be you to sell false ware, or too deare for vndoing your neighbour. And in all cases how glad would you be to bee holpen, so glad bee
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to helpe your neighbour. So in all things aske your conscience what is to be done between your neighbour and you, and shee will teach you. But because you are wearie of reasoning, I will also end. Desiring God to increase in vs his heauēly graces, as faith, and repentance, and loue, according to his good pleasure, *Amen.*

The assertion.

A Reprobate may in truth be made partaker of all that is contained in the religion of the Church of Rome ; and a Papist by his religion cannot go beyond a Reprobate.

The first Argument.

*He which may in truth be made
Partaker of the chiefe points of the
Popish*

Popish religion, may be made partaker of all : but a reprobate may be made partaker of the chiefe points of the Popish religion : therefore a reprobate may bee made partaker of all.

The proofof the Argument.

THe proposition is plaine, and euery Papist will grant it: all the controuersie is of the assumption: wherefore I prooue it thus:

The sacrament of penance (as they call it) is one of the chiefe things in the religion of the Church of Rome: for it is such a sacrament, ^a that by the power

^a Catech. Rom. p. 424 and efficacie of it, the blood of

^b Ibid. pag. 419. Tho. 4th dist. 14. Christ is deliuered to vs to wash away our sinnes: and they say ^b it

hath such vertue, that the king-

art. 1. Canis. dome of heauen is promised to

& pec. exp. it in the Scriptures, and that it is

not

not regeneration, but an healing of a man regenerate, and that it pardoneth sinne, as Baptisme. And as touching *Contrition*, Papists write. ^c it hath power to ^h Catech. doe away sinne, and to obtaine Rom.p.447 pardon at Gods hand: the same Lumb.l.4. they speake of *Confession*, which dist.17, they say, delinereeth from death, openeth Paradise, & giueth hope of saluation: and hereby it may appeare, that Penance is one of the greatest points of the Popish religion.

But a reprobate may be truly made partaker of the Popish sacrament of Penance, and indeede performe all in it. There be three parts of Penance, *Contrition* of the heart, *Confession* of the mouth, *Satisfaction* in the deede. All these three *Judas* performed: first, hee had *Contrition*: for when hee sawe that our Sani-
our

^dMat. 27. 3 our Christ was condemned, ^dthen hee sawe his owne sinne, and was stricken with a griefe for his own treachery, and repented, and presently after hee ^e confessed his sinne openly vnto the chiefe Priests and Elders. Also hee made *Satisfaction*, when hee brought againe the thirty pieces of siluer which he took to betray his Master.

^f Catech,
Rom. p. 437

1. Tho. l. 4.
dist. 2. q. 1,
art. 1.

Againe, *Contrition* of the heart is the ground of penance: and Papists say, it is not an act of the holy Ghost, ^f but an act of mans free-will proceeding from it: and therefore a Reprobate may haue it. And as for *Satisfaction*, if a Reprobate cannot doe it by himselfe, yet hee may performe it by an other, for so they say; that one may satisfie by another: wherefore for any thing I can see, a Reprobate may haue
all

all that is contained in the popish sacrament of penance.

Faith is another of the chiefest points, this is in the religion of the Church of Rome, for ^h they say, it is the foundation and ground-worke of *Iustification*. But Reprobates may haue that faith which they meane. For they say, that it is nothing else, but ⁱ a gift of God, and a certaine light of the minde, where with a man beeing enlightened giueth sure and certaine assent to the reuealed word of God. And the Rhemists say, it is onely an act of the vnderstanding: ² Cor. 13. 5. and *Andradinus* saith, that Faith is onely in generall actions, and can not come to the particular applying of any thing: now all this Reprobates may haue, ^k for their mindes are enlightened to know the trueth, ^h Trid. Concil. sess. 6. cap. 8. Rhem. test. Rom. ⁱ Conc. O. per. ca. pa. ^{Rhe. Test.} ² Cor. 13. 5. And lib. 6. pag. 543. ^h Heb. 16. 4. ^{Luk. 8. 13.} and ^{Iam. 2. 19.}

and to bee perswaded of it, and therefore they haue this act of the vnderstanding : and this generall faith: yea the diuell himselfe can doe thus much, who beleeueth and trembleth. And their implicite faith which saueeth the lai-man, what reprobate cannot haue it : for there is nothing else required, but to beleue as the Church beleeueth, though hee know not how the Church beleeueth. And the Papists themselues say as much: for their¹ Councils hold, that a wicked man and an heretique may haue confidence in Christ, and that an heathen man, by the naturall knowledge of God, and by the worke of creation, might haue faith: and in a generall manner beleue in Christ.

The 2. Argument.

That religion whose precepts are

no

¹ Trid. con.
fess. 6 c. 19.
Andr. l. 3. p.
200.

no directions to attaine peace of conscience, leaueth man still in a damnable cause: but the precepts of the religion of the Church of Rome, are not directions to attaine peace of conscience, therefore it leaueth a man in a damnable case: Which if it bee true, a reprobate may be as sound a professour of it as any other.

The prooffe.

THe proposition is certaine: because as long as any man hath his conscience to accuse him of sinne before God, hee is in state of damnation, as ^a Saint ^{1. Ioh. 3.} Iohn saith: If our heart condemn ^{10.} vs, God is greater then our heart, and knoweth all things. And this is peculiar and proper to the elect children of God, ^b to ^b Rom. 3. 1. receiue those gifts and graces from God, ^c the enioying of ^c He. 10. 22. which, bringeth peace of conscience.

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ſcience. True it is indeede, that
reprobates receiue many graces
and gifts at Gods hand, but they
are no other then ſuch as may
bee ioyned with the trembling
of the conſcience, as the diuell is
ſaid to beleue, but withall to
tremble.

The aſſumption, (namely,
that the religion of the Church
of Rome cannot pacifie the con-
ſcience,) may bee eaſily prooued
on this wiſe.

I A man whole conſcience
muſt be truly quieted, muſt firſt
a Mat. ii. 28. of all be truly humbled : *a Come*
unto mee (ſaith our Sauour
Chriſt) *all yee which are wearied*
and burdened, and I will eaſe you.
Whereby it appeares, that they
who are to haue their conſciences
reſreſhed in Chriſt, muſt
firſt of all bee afflicted with the
ſenſe of Gods iudgement : yea,
they

they must bee pressed downe to hel-ward with the weight and burden of their sinnes; that they may see, and from their hearts confesse, that in themselves there is no way to escape damnation. ^a The good physitian ^{Mat. 9. 12.} Christ Iesus cannot heale vs before hee hath lanced our wounds to the very bottome: hee neuer can find any of his sheepe before they be quite lost: he neuer pow-
reth into vs the living waters of his spirit, before wee be barren & dry ground void of all moisture, and that a man must condemne himselfe, that would not haue Christ to pronounce sentence of damnation against him.

Now this true humiliation of a sinner cannot bee wrought in any mans heart by the religion of the Church of Rome. True and sound humiliation is
P wrought

^{Mat. 9. 12.}

^{Mat. 15. 24.}

^{Esa. 44. 11.}

^{1. Cor. 11.}

^{31.}

wrought by two meanes : first, by making a man to see the greatnesse of his sinne and wickednesse : secondly, by making him to acknowledge that hee is destitute, and quite bereft of all goodnesse. For if a man either see not the greatnesse of his sin, or haue confidence of any thing in himselfe, hee cannot bee humbled : but neither of these two things are performed in the Church of Rome. As touching the first, the Romish religion is so farre from amplifying and enlarging the greatnes of mens sinnes, that it doth extenuate them, and lessen them out of measure, for it maketh some sins to be veniall, ^a when as the least sinnes that can be against Gods lawe deserueth damnation, ^b it teacheth that lesser sinnes are done away by an humble accusation

^a Gal. 3. 13

^b Conis. O-
per. Cat. p.
49.

sation of a mans selfe, by saying the Lords prayer, by knocking vpon the breast, and by such like: that greater sinnes may be done away by almes-deedes, and such like satisfactions. But how can any sinne be great, that may bee done away with such easie and sleight meanes? Furthermore it teacheth that euill thoughts and desires, and motions of the heart without consent are no sinnes: and that opinion cutteth off all true humiliation, : for ^c *Paul* ne- ^c *Rom. 7. 9.* uer repented, before hee vnder- ^{10.} stood the meaning of the last commandement, and perceiued thereby, that the desires and lusts of his heart, to which hee did not yeeld his consent, were sinnes damnable before God, and knowing this, hee then sawe himselfe to bee most miserable,

*Cent. Co-
lon. pag.
46, 54*

and renouncing his owne righteousness, hee sought for righteousness in Christ. Lastly, ^ait teacheth, that Originall sinne is done away in Baptisme, and that it is the least sinne of all other. What is this but to extenuate mans corruption? for when the roote of corruption is taken away, and it is made so little a sinne, actuall finnes cannot bee taken for such heinous matters.

*And I. 3.
Trid. Confess.
6. c. 7.*

*Trid. Confess.
6. c. 1.*

*Gabr.
Biel. 3. sen.
dist. 27.*

And for the second point, the Church of Rome doth too much extoll the power of man and his naturall strength. ^bIt sayeth that all actions of men vnregenerate are no finnes, and that originall sinne needeth no repentance, ^cthat a man hath some free will to doe spirituall things, that ^da man by meere naturals may loue G. O. D aboute

boue all things, feare God, be-
 leene in Christ, if we respect the
 very act of the worke; ^{e And 1. 3.} that the
 Gentiles might gather out of ^{P. 291.}
 Philosophie knowledge suffi-
 cient for saluation; ^{f And 1. 3.} that a
 man without the helpe of the ^{P. 280.}
 holy Ghost, may performe
 things acceptable to God: ^{g Catech.}
 that the minde of man vnder- ^{Rom. in}
 standeth of it selfe many things ^{prim.}
 which bee spirituall and heauen-
 ly, ^h that a man regenerate may ^{i Trid.}
 fulfill the whole lawe of God: Confess.
 that a man may prepare him- ^{cap. 18.}
 selfe to receiue grace, and
 after preparation merit grace
 at Gods hand: that hee may
 doe workes of Supererogation,
 &c. By this it appeareth that
 the Church of Rome ascri-
 beth too much to man, ^{i who}
 in himselfe is onely and altoge- ^{Gen. 6.}
 ther euill, dead in sinne, chai- ^{Eph. 2, 1, 2.}

ned vp in miserable bondage vnder Satan the prince of darke- nesse : and therefore it is euident that all the preaching that is vsed in that Church, wil not humble a sinner, and make him deny himselfe, and therefore their preaching may peraduenture benumme a corrupt conscience and make it secure, but it cannot pacifie the troubled conscience, nor disquiet it by the threatnings of the law, that by the promises of the Gospell it may be quieted.

II.

Againe, ^a this religion teacheth, that a man must doubt of his saluation as long as hee is in this life : beholde a Racke or Gibbet erected by the Church of Rome, for the tormenting of tender consciences : for when a man doubteth of his saluation, hee also doubteth of Gods loue

and

and mercy to him: and he which doubteth of Gods loue, cannot loue God againe: for how can any man loue him of whose good will hee doubteth: and when a man hath not the loue of God, in him, hee hath no grace in him, and therefore his conscience must needs bee defiled, and voide of true peace, yea hee must needs bee a wicked man, and that saying of ^b *Salomon* must needes ^b Prou. 18. agree to him: The wicked flieth when no man pursueth (by reason of the guiltinesse of his conscience) but the godly is bold as a Lyon. Againe, ^c Blessed is the ^c Psal. 32.1. man (saith *Dauid*) whose sinnes are pardoned: where he maketh remission of sinnes to bee true felicitie: now there is no true felicitie but that which is enioyed, and felicity cannot bee enioyed, vnlesse it bee felt, and it

cannot bee felt vnlesse a man know himselfe to bee in possession of it, and a man cannot know himselfe to bee in possession of it, if hee doubt whether hee hath it or not : and therefore this doubting of the remission of sinnes is contrarie to true felicitie, and is nothing else but a torment of the conscience. For a man cannot doubt whether his sinnes bee pardoned or not, but straight way (if his conscience bee not seared with an hotte yron) the very thought of his sinne will strike a great feare into him : for the feare of eternall death, and the horror of Gods iudgements will come to his remembrance, the consideration of which is most terrible. Vndoubtedly, this religion must needes bee comfortlesse. Alas poore soules, wee are
no

no better then passengers in this world, our way is in the middle of the Sea, where wee can haue no sure footing at all, and which way soeuer wee cast our eies, wee see nothing but water, euen opening it selfe to deuoure vs quicke : the diuell and our rebellious flesh raise vp against vs infinite thousands of tempests and stormes to ouerthrow vs : but behold, God of his great and endlesse mercie hath brought vs to Christ, as to a sure An- Heb. 6. 10.
cher-hold : hee biddeth vs to vn- 19.
doe our Gables, and sling vp our Anchors within the vaile, and fasten them in Christ : wee doe it as wee are commanded, but a sister of ours (I meane the Cant. 1. 5.
Church of Rome) passing in the ship with vs (as it seemeth) who hath long taken vpon her to rule the helm, dealeth too too vnkindly

vnkindly with vs: shee vnlooseth our anchors, and cutteth in peeces our gables, shee telleth vs that wee may not presume to fasten our anchor on the rocke: shee will haue vs freely to roue in the middle of the Sea in the greatest fogs. and the fearefullest tempests that be: if we shall follow her aduice, wee must needs looke for a shipwracke, for the least flawe of winde shall ouerturne vs, and our poore soules shall bee plunged in the gulphes of hell.

III.

Lastly, Iustification by works causeth trouble and disquietnesse to the conscience. No mans conscience can bee appeased before Gods wrath bee appeased, and Gods wrath cannot bee appeased by any workes: for the best workes the regenerate can doe, are imperfect, and are stained with

with some blemish of corruption, as may^a appeare both in the Prophet *Esay*, and in *Paul*, both which had a great misliking of that good which they did, because it was mingled with sinne. And againe, euery man is bound by dutie to keepe the whole lawe, so that if a man could keepe it perfectly, hee should doe no more then hee is by duty enioyned to doe: and therefore hee which looketh to merit eternall life at Gods hand by keeping the lawe, trusteth but to a broken staffe, and is like the Banquerout, that will pay one debt by another: for by his sin, euery man is indebted to the Lord, and is bound to answer to the Lord the full punishment of all his sinnes: this debt, the Papist saith, wee may discharge by obedience to the lawe,
that

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that is by a new debt, which we are as well bound to pay to our God as the former.

To ende this point, let a man looke to be saued by workes, and therfore let a man employ himselfe to doe the best workes he can, yet he should neuer come to know when hee hath done sufficient to satisfie Gods wrath: and this vncertainetie, all his life, but especially in the houre of death, must needes disquiet him. And truely when a man shall haue done many thousand workes, yet his heart can neeuere bee at quiet, as it appeareth in the young man, who though he had laboured all his life to fulfill the lawe, thereby to be saued, yet distrustful in all his doings, hee asketh further of our Saviour Christ what he might doe to bee saued.

Fur.

Mat. 10. 17.

Furthermore, it is the doctrine of the Church of Rome, that there is nothing in the regenerate that God can hate: and that they are inwardly pure and without spotte. A doctrine that will make any Christians conscience despaire. For if a man shall fall to examine himselfe, hee shall finde ^a Rom. 7. 14 that he is sold under sinne, ^b com- ^b Heb. 12. 1 passed about of sinne, ^c hee shall see ^c Psa. 40. 12 his particular sinnes to bee as the haire of the head: at the sight and feeling of which, hee shall finde that there is much matter in him worthy of hatred and damnation too. Hee beeing in this case, will begin to doubt whether hee bee the child of God or not: and perseuering in this doubting, hee shall bee driuen to despaire of Gods loue towards him, considering that he cannot find any such purenesse in himselfe as the doctrine

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doctrine of the church of Rome requireth.

Lastly, experience it selfe teacheth, that the Romish religion can bring no peace to the conscience: in that some for the maintaining of it haue despaired, As *Francis Spira*, who against his owne conscience hauing abiured the truth, and subscribed to the doctrine of the Romish Church, most fearefully despaired of his saluation: which could not haue beene, if that doctrine had beene agreeable to Gods word, which is spirit and life to the receiuer. For the same cause *Latomus* a Doctor of Louane despaired, crying that hee was damned because he had opposed himselfe to the known truth. This also befell *Gardner* at his death, as the booke of Acts and Monuments declareth.

The

Illyricus de
fide. Epist.
Senar. de
morte Dia-
zii.

The third Argument.

That religion which agreeth to the corruption of mans nature, a Reprobate may truly professe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a reprobate may truly professe it.

The prooffe.

Indeed not to stand to pooue the proposition, the assumption is rather to be confirmed: which first I will prooue by induction of particulars. First, that a man should be iustified by workes, is an opinion settled in nature, as may appeare in them that crucified our Saviour Christ: for when they were pricked in their hearts at *Peters* sermon, ^a they said, Men and brethren what shall wee doe to bee saued? and this said the young man before named, not what should I beleeue,

^a Act. 2. 37.
^{Ioh. 6. 28.}
^{Mat. 10. 17.}

leeue, but what should I doe to bee saued : so then in them it appeareth, that it is a naturall opinion of all men to thinke that they must bee saued by doing of somewhat. A Papist will say, though this bee naturall thus to thinke, yet it may be good : for there is some goodnes in nature.

I answer that the wisedome of the flesh is enmitie to Gods wisedome, Rom. 8.7. and all men by nature are nothing but flesh : for naturally they are the children of wrath. Secondly, the worshipping of God in Images is a great matter in the church of Rome : but this manner of worshipping is nothing but a worke of the flesh, which ^a Gal. 5.10. thus I prooue : ^b Idolatrie is naturall, and a worke of the flesh, but to worship God in images, is idolatrie. The children of Israel

rael when they erected the golden calfe, they did commit idolatrie, and yet they did not worship the calfe it selfe, but God in the calfe. For when the calfe was made, ^c they proclaimed an ^c Exo. 32.56 Holiday, not to the calfe but to the Lord. And Baal, that detestable idol, was nothing but the image of God, as appeareth in *Hosea* the Prophet. At that day, ^c Hos 2.16. saith the Lord, thou shalt call me no more *Baal*.

It remaineth therefore, that to serue God in an image, is a worke of the flesh, and altogether agreeth to the vile corruption of nature. Thirdly, ^b pride, ^d Mat. 20.2 and a desire to bee aduanced aboue other, is a naturall corruption : to this agreeth the Popes primacie, his double sword, and triple crowne : yea the outrageous pomp of that seat is as a
—
paire

paire of bellowes to kindle the concupiscence, and to make the hidden sparks of pride to breake out into a great flame. Fourthly, doubting of Gods prouidence and mercie is a naturall corruption in all men: to this agreeth, and from hence issueth that foolish and vaine opinion, concerning doubting of our saluation, and of the remission of sinnes. Fifthly, selfe-loue, and selfe-liking are naturall corruptions: to this agreeth, that doctrine of the Papists, not ouermuch to abase our selues, but to maintaine free-will by nature, and to thinke that we haue so much goodnes, that wee are able to prepare our selues to receiue: and in some sort to merit grace. Sixtly, idlenes and riotousnesse is a naturall corruption, and to it very fitly answereth the great number of feasts,

feastes, of holidiaies, or halfe-holidays which the Church of Rome vseth. Seauenthly, Couetousnes is a naturall corruption; and to the feeding of this vice serueth Purgatorie, a fire of great gaine, which in very truth, if it had not burned very hotte, the fire in the Popes kitchen had burned very colde: hitherto serue pilgrimages, saying of Masses, and selling of Pardons for money. Eightly, to bee at liberty is the desire of nature: answerable to this is that opinion, that the Spiritualtie is to be exempted from subiection to Magistrates. Ninthly, to commit adulterie is naturall: to this agreeth the Stewes, and the permission of simple fornication. Tenthly, Ignorance is a filthie corruption in nature: this the Church of Rome maketh the mother

mother of deuotion, and it is in-
ioyned the lay-man as a meanes
of his saluation: for hee must be-
leeue as the Church beleeueth,
hee is not bound to know. 11.
Infidelitie is naturall, and to
this agreeth, that they call vpon
Saints and Angels, the Lord
hauiing commaunded them to
call vpon him in the name of
Christ, what argueth this else,
but hearts distrusting GODS
goodnes, and guilty consciences?

12. Images in the Church of
Rome came from infidelitie, be-
cause men in reason could not
perswade themselves that God
was present, vnlesse that were
made manifestly by some signe
& image. Which thing the Israe-
lites declared, when they said to

Exod. 32.1 *Aaron* in the wildernesse in *Mo-
ses* absence, Make vs Gods to
goe before vs. 13. Satisfacti-
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ons for sinne are naturall: for
wicked men when they haue
offended God, they haue alwaies
vsed some ceremonies to paci-
fie God with, which when they
haue performed, then they
thinke they haue done enough.

Mich. 6.7
Isa. 58.4,5.

14. The Church of Rome
saith, that the Scriptures are
darke & obscure: the blinde man
findeth fault with the darkenesse
of the sunne. If the Scriptures
appeare to any to bee obscure,
the fault is not in the Scriptures,
but in the blindnes of the minde
of him which readeth and hea-
reth them. 15. Lastly, Pardons
open a gap to all licentiousnesse:
therefore they agree to mans
corrupt nature: for who almost
will not sinne, when hee may get
a pardon for his finnes for a lit-
tle peece of money, as twentie
shillings or foure nobles? And
what

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what is it but cosonage to sell
pardon which shall bee in force
many yeares after the end of the
world, as the Pope doth ?

It is naturall to a man to serue
God in certaine ceremonies,
without the power of godlines :
and this seruice is prescribed by
the Religion of the Church
of Rome, which standeth onely in
outward and corporall ceremonies,
as the outward succession of Bi-
shops, garments, vestures, gestures,
colours, choice of meate, difference
of dayes, times, and places, hearing,
seeing, saying, touching, tasting,
numbring of heads, gilding and
worshipping of Images, building
Monasteries, rising at midnight,
silence in cloisters, abstaining from
flesh and Whit-meate. Fasting in
Lent, keeping Ember daies, hearing
Masse and diuine seruice, seeing &
adoring the body in the forme of
bread,

For &c. in
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bread, receiuing holy water and holy bread, creeping to the Crosse, carrying palmes, taking ashes, bearing candles, pilgrimage going, censsing, kneeling, knocking, altars, superaltars, candlestickes, pardons : in orders, crossing, annointing, shauing, forswearing marriage : in Baptisme, salting, crossing, spatling, exercising, washing of hands : At Easter, confession, penance, dirge, satisfaction, and in receiuing With beardes new shauen, to imagine a bodie where they see none : and though hee were there present to bee seene, yet the outward seeing & touching of him of it selfe without faith, conduceth no more then it did the Iewes. At Rogation daies to carrie banners to follow the Crosse, to walke about the fields. After Pentecost to goe about With Corpus Christi play. At Hollowmas to watch in the Church, to say
a Dirge

a Dirge or commendation, and to ring for all soules, to pay tithes truely, to giue to the high Altar. And if a man will bee a priest, to say Masse and Martins, to serue the Saint of that day, and to lift well ouer the head. In sicknesse to be anneled, to take his rites, after his death to haue Funerall and Obites said for him, and to be rung for at his funerall moneths minde, and yeeres mind. This is the summe of the Catholike religion, standing in bodily actions not in any motions or worke of the holy Ghost working in the heart.

II.

The morall law containing perfect righteousness, is flat opposite to mans corrupt nature: therefore whatsoever religion shall repeale and make of none effect the commandements of the morall law, that same religion must needes ioyne hands with

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with the corruption of nature,
and stand for the maintenance
of it. This doth the religion of
the Church of Rome : it may be
it doth not plainly repeale them,
yet in effect it doth : ^a and if it ^aMat. 15. 3.
shall frustrate but any one point
of any one commandement, yea
the whole law thereby is made
in vaine. 1. The first comman-
dement requireth, that wee haue
the true Iehoua for our onely
God : the Church of Rome ma-
keth other Gods beside this true
God : it maketh the bodie of
Christ to bee God, because they
hold, it may bee in many places,
in heauen, in earth, at the same
time, which thing is onely pro-
per to God. It maketh euery
Saint departed to bee God, be-
cause it holdeth that Saints doe
heare vs now vpon the earth,
and know our thoughts when

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we

wee pray to them, which none but the true God can do. It maketh the Pope to bee God, and that in plaine words. ^a Pope Ni-

^a Dec. dist.
69. latis e-
uidenter.

cholas saith, *Constat summum Pontificem à pio principe Constantino Deum appellari*: It is well knowne, that the Pope of the godly Prince Constantine was

^b Extra.
Ioh. 22.
cum inter,
in glossa.

called God. Againe, in ^b the Extrauagants of the same Canon Law it is written, *Dominus Deus noster Papa*, Our Lord God the Pope. And againe, ^c Christo-

^c Conc. 1.
Later. less. 4.

phorus Marcellus said to the Pope, *Tu es alter Deus in terris*, Thou art another God vpon earth: and the Pope tooke it to himselfe. As the Pope in plaine words is made God, so the power giuen to him declareth the same. ^d Hee can make holy that

^d Extra, de
maior. & o-
bedientia,

which is vnholý, and iustifie the wicked and pardon sinnes: hee may

may dispense contrarie to the saying of an Apostle : hee can change the nature of things, and of nothing make somewhat. What is all this but to place the Pope to Gods roome, and to rob the Lord of his diuine Maie-
* Die. 24. can. 1. in gloss. dist. 82. can. Presb.

Againe, the Church of Rome maketh *Marie* the Mother of Iesus to be as a God. In the Breuiarie reformed and published at the commaundement of *Pius* the fifth, shee is called *A Goddesse*, in expresse wordes : and shee is further tearmed the *Queene of heauen*, the *Queene of the world*, the *gate of heauen*, the *mother of grace and mercie* : Yea she is farre exalted aboue Christ, and hee in regard of her is made but a poore vnderling in heauen : for Papists in their seruice vnto his pray on this manner,
* In officio par. beatus Maria, ad matuc.
 Q² say-

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ſaying, Shew thy ſelfe to bee a mother: and cauſe thy ſonne to receiue our prayers: ſet free the captiues, and giue light to the blinde.^a Laſtly, the very Croſſe is made as a God. For they ſalute it, by the name of their onely hope, and pray it to increaſe iuſtice to the godly, and to giue ſinners pardon. Wherefore the Church of Rome beſides the one true God diſtinguiſhed into three perſons, the Father, the Sonne, the holy Ghoſt, maketh alſo many other, and ſo in truth hath repealed this firſt Commaundement.

And they haue very plainly repealed the ſecond commaundement, in that they teach it lawfull to make images of the true God, and to worſhip him in them. For the flat contrary is the very ſcope of this commaundement:

*^a Breuiar.
reſor. in
feſto Exalt.
Crucis.*

dement: namely that no image must be made of the true Icho-ua: nor any worship be performed vnto him in an image: which appeareth thus. In Deu-
Dent. 4. 15, 16.
teronomic *Moses* makes a large Commentary of this Comman-
dement, and this very point hee sets downe expresly, saying, take heede to your selues: for yee saw no image in the day that, the Lord spake vnto you in Horeb, out of the middest of the fire: that ye corrupt not your selues, and make you a grauen image, or representation of any figure, &c. His argument I set downe thus. As God appeared in mount Horeb, so hee is to be conceived and represented; but he appeared in no image in mount Horeb, onely his voice was heard, so hee is not to be conceived or represented in any image: but men

are to bee content, if they may heare his voice. Again, that sinne to which the people of Israel were specially giuen, euen that doth the Lord especially forbid: but to this were the people of Israel specially giuen, not so much to make images of false gods, as to make images of the true God, and to worship him in them: which I prooue thus.

Jud. 2. 11.

In the booke of Iudges it is saide, that the children of Israel did wickedly in the sight of the Lord, and serued Baalim. Now these Baalims, what are they? Surely idols resembling the true God: as the Prophet *Hosea* declareth. And at that day saith the Lord, thou shalt call mee Ishai, and shalt call mee no more Baali. Heere it appeareth that the Israelites meaning was
not

Hos. 2. 10.

not to worship a false god, but
the true God in Baalim. And *Exod. 32.5.*
Aaron when he made the golden
calfe proclaimed that the next
day should bee holy-day, not of
any false god, but of the Lord
that brought them out of E-
gypt. The Prophet *Esay* after *Esa. 40.18.*
that hee had set forth Gods Ma-
iestie very worthily, he comes in
with this conclusion : to whom
then will ye liken God ? or what
similitude will ye set vp of him ?
which declareth that the Iewes
after the manner of the Gentiles
ran a whoring after idols, that
is, images not onely of false
gods, but also of the true God. I
conclude therefore as I began,
that the Church of Rome, by
maintaining images, hath repea-
led this commandment.

Neither doth it shew lesse
fauour to the third command-

Q 4

dement :

dement : which alſo is repealed. First, in that the teach men to giue the glorie which is proper to God, to ſomething els : it is proper to God after the day of iudgement to bee all in all : this they giue to *Mary*, ſaying, that *ſhee is all in all.*

It is proper to Chriſt in reſpect of other creatures to bee a light lightening all that come into the world, yet they pray to *Mary* to giue light to the blind. It is proper to Chriſt to bee the Redeemer of mankind, and this worke of redemption is aſcribed to *Mary*, whom Papiſts call their *hope*, their *ioy*, their *media-treſſe*, a *medicine for the diſeaſed*, a *defence from the enemy*, a *friend in the houre of death*. Againe, they make Saint *Martin* a *Prieſt according to the order of Melchize-dech*, which is proper to Chriſt.

Se-

Breuiar. &
miſſ. & re-
form.

Secondly, they hold that the people is to bee barred from the reading of the Scriptures, vnlesse it bee in an vnknowne tongue, and so they maintaine ignorance, and the prophaning of Gods name ; for the preaching of the word, and therefore also the hearing, learning, reading, searching of it, is the *glorifying of the word*, 2. Thes. 3. 1. and also the glorifying of Gods name.

The fourth commandement is repealed, In that they require, that their feast dayes should bee kept as solemnely as the Lords Sabbath day : for they must bee kept *in all honour and comelineesse* : Con. Mo. and men *must rest from their labours, from morning to euening*, as 37. Matisc. 2. c. 1, 2. on the sabbath : whereas indeed contrariwise the Lord hath giuen permission to his seruants to labour the fixe dayes,
so

so be it on the seauenth they will rest from the works of their callings, and doe the workes of the spirit.

They repeale the fift commandement, in that they teach, that their Cleargie hath an immunitie, and therefore is not bound to performe obedience to Magistrates, for so they haue decreed, that *Clearkes are to bee iudged onely of Bishops*: and that they are onely to rescue them from iniuries. Againe, that the Bishop must not bee iudged of the secular power: and that the Pope himselfe oweth no subjection to Kings, Princes, Emperours, but hath power to make them and to put them downe at his pleasure. But Saint *Paul* for the maintaining of the fift commandement, biddes euery soule be subiect to the higher powers:
and

Matilcon.
ca. 7, 8, 9.

beyond a Reprobate. 361

and therefore the Pope with his cleargie (as *Chrysostome* hath expounded it) must bee subiect to ciuill Magistrates, vnlesse they will exclude themselves out of the number of men, for *Paul* speakes to all in generall.

Against the sixt Commaundement they haue decreed asyles Mathe. 23.
c. 8. for murderers, plainly permitting them which feare authoritie, to haue safetie in the lappe of their mother the Church. Thus they annihilate Gods commandement, yea and more then this, whither tends all that they teach but to the very murdering of soules? For example, saluation by workes of grace, is one of their chiefe points. But that man that is perswaded that hee must bee saued by his workes, must also put his trust in them, and

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and hee which trusteth to his
workes is accursed before God.

Ier. 17. 5.

For cursed is that man that trusteth in man, whether it bee himselfe or other.

The seauenth commaundement is repealed diuers waies. First, in that they maintaine the occasions of Adulterie and fornication: namely, the vowe of single life both in men and women, when as they haue not receiued the gift from God to bee continent: which gift when they want, and yet are bound to single life, they must needes breake out into much loosenesse. This sinne made *Mantuan*, *Palingenius*, and *Petrarch* to cry out against the Church of Rome. Againe, some Papists defend the toleration of the Stewes in Rome, for the auoiding of greater euils. And in
the

Eclog. 5. l.
4, 5, 6.

the Councell of Trent, chastitie
and Priestes marriage are made
opposite, so that marriage with
them is a filthy thing, although
God hath ordained it for the a-
uoyding of fornication in all.
Furthermore, that which is
most abominable and prooues
the Church of Rome to bee an
Antichristian church : they
maintaine marriages within the
degrees forbidden both by the
law of Nature, & of Gods word.
For in the table of consanguini-
tie they which are placed in the
transuerse vnequall line cannot
marrie, because they are as Pa-
rents and children : yet if they
bee distant foure degrees on di-
uers sides from the common
stocke, they may marry toge-
ther by the Canon lawe. As for
example, the graund vncle may
marry his sisters nephewes
necce,

Greg. ca. 8.
de cōsang.
avunculus
maximus
ab eporis.

Num. 36. 11

necce, a thing very filthy in nature, considering that a man cannot marrie with any honesty his sisters childe. To goe further, by Gods word they which are distant foure degrees in the tranſuerſe equall line, are not forbidden to marrie together, as coſin germanes. Thus the daughters of Zelophehad were married to their fathers brothers ſonnes : this example (as I take it) may bee a warrant of the lawfullneſſe of this marriage. Yet the Canon lawe vtterly condemnes this marriage of coſin germanes, and the marriage of their children after them though they be eight degrees diſtant. Thus the Church of Rome doth overthrow the Lord: where he giues libertie, they reſtraine it; and when hee reſtraineth men, then they giue liberty.

They

They repeale the eight Commandement by their spirituall Merchandize in which they sell those things which are not to bee sold, as Crosses to dead men, Images, prayers, the sound of bells, remission of sinnes, and the merits by which men may come to the kingdome of heauen: the shaueling priests will doe no duty without they be fed with money; hence comes the prouerbe, No penny, no Pater noster.

They teach men to beare false witnesse, and so to sinne against the ninth Commandement, in that they holde that Mary is the Queene of heauen: *Reue. 7. 17.* whereas indeede shee is no *and 5. 10.* Queene, but doth continually cast downe her crowne before Christ with the rest of the Saints. And a man may as well beare false

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witnes in speaking too much as
in speaking too little.

In the tenth commandement
the first motions that goe be-
fore consent are forbidden : o-
therwise there shall bee no diffe-
rence betweene it and the rest.
For they also are spirituell and
forbid inward motions : but the
difference is, that they forbid
onely the motions that goe with
consent. Now the Papists say,
that these motions are no sinne
properly, vnlesse consent follow ;
and therefore they in expresse
wordes repeale this commande-
ment. For if concupiscence and
the first motions bee no sinnes
properly, then there neede no
prohibition of them.

The 4. Argument.

*That religion which is contra-
ry to it selfe, is onely a meere in-
vention of man : the religion of the
Church*

Church of Rome is quite contrarie
to it selfe : therefore it is onely an
invention of man : which if it bee
true, as well a reprobate as any o-
ther may performe the things re-
quired in it.

The prooffe.

THe proposition is most true,
because it is a priviledge of
Gods word, and so of the true
religion gathered forth of it,
to bee consonant to it selfe in all
points : which properly no do-
ctrines nor writings beside can
haue. The assumption may bee
made manifest by an induction of
particular examples.

I. The Church of Rome
saith, that men are saued by
grace : and againe it saith, that
men are saued by workes. A flat
contradiction. For Paul saith,
if election bee of grace, it is no
more of workes: or els were grace
no

Rom. 11. 6.

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no more grace, but if it bee
of workes, it is no more grace:
for else were worke no more
worke. Answer is made, that in
this place *Paul* speakes of works
of nature, which indeede are
contrarie to grace: but not of
workes of regeneration, which
are not contrarie to grace. This
answer is false: for *Paul* in a like
place vnto this, opposeth grace
and workes of regeneration. Yee
are saned by grace (saith hee)
through faith, and that not of
your selues, for it is the gift of
God, not of workes, lest any
should boast himselfe: for wee
are his workmanship created in
Christ Iesus vnto good workes,
that wee should walke in them.
Now let the Church of Rome
speake what are the workes of
which a man may most of all
boast? And what are the workes
for

Rhem. test.
vpon Rom.
11.6.

Eph. 2.8,9.

3.11, 12.

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of

for the doing of which wee must
bee fashioned anew in Christ Ie-
sus? Assuredly they must bee the
workes of regeneration, dipped
and dyed in the blood of Christ
(as they speake :) wherefore it is
evident, that *Pauls* meaning
is to conclude, that if wee bee
saued by grace, wee cannot bee
saued by workes of regenerati-
on.

II. The Church of Rome
confuteth and condemneth in
Councels, and derideth this do-
ctrine that wee teach, that men
are to be iustified by the imputa-
tion of the righteousness of
Christ: which righteousness is
not in vs, but in Christ. And
the Rhemists call it a phantasti- Rhem. Test
call iustice, a new. no iustice. But Rom. 2. 13.
heerein the Church is contrarie
to it selfe: for it defendeth works
of supererogation, and workes
of

Rhe. Test.
Col. 2. 21,

of satisfaction of one man for another : and their ground is, because the faithfull are members of one bodie, and haue fellowship one with another, and therefore one may satisfie for another. Heereby it is plaine, that the Church of Rome most of all defendeth that imputation of righteousness, which most of all it hath oppugned. For when one man satisfieth for another, the worke of one man is imputed to another. But what? shall one man satisfie for another, and shall not Christ by his righteousness satisfie for vs? shall God accept the worke of one man for an other, and not accept the righteousness of Christ for vs? Truly there is a greater fellowship and coniunction betweene the head and the members, the of the members among them.

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themselves, because they are ioyned together by meanes of the head.

III. It holdeth that the *guilt* and *fault* of sinne may bee remitted by Christ : and yet the *temporall punishment* of sinne bee vnremitted : but these are quite contrarie. *Paul* saith, there is *Rom. 8.1.* now no condemnation to them that are in Christ Iesus. Yet if a man were punished for his sinne after hee were in Christ, and had the fault of sinne remitted, some condemnation should now remaine in him. And *David* saith, Blessed is the man *Psal. 32.1.* to whom the Lord imputeth no sinne: therefore hee to whom the Lord imputeth no sinne, hath not onely the guilt of sinne, but also the punishment of his sinne remitted : otherwise hee could not bee blessed but miserable :
And

And this agreeth not with Gods iustice, when the fault is quite pardoned, and a man is guiltie of no sin, that then any punishment should bee laide on him.

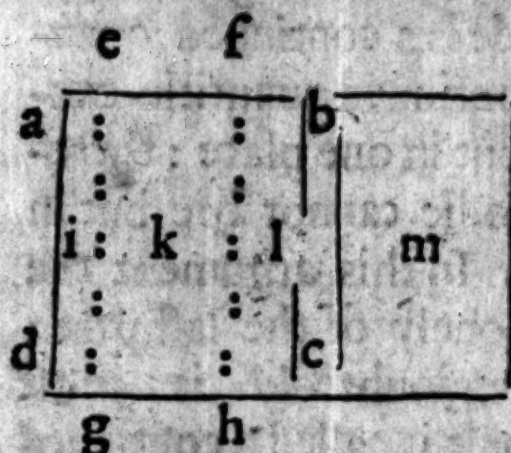
August. de
verb. Dom.
ser. 37.

And Saint *Augustine* saith, that Christ by taking vpon him the punishment of sinne, and not taking vpon him the fault, tooke away both the punishment and the fault. Wherefore this opinion, that Christ hath taken away the guilt of sinne, ouerthroweth all Satisfactions and Purgatorie, because the fault and guilt beeing taken away, all punishment for sinne is also taken away.

IV. Transubstantiation is a monster, standing on manifold contradictions. First, it maketh Christs bodie to bee in many places: an euident contradiction. For it is of the nature and essence

essence of a bodie to bee in one place onely, which I prooue thus. A body is a magnitude, a magnitude is a continued quantitie, a continued quantitie cannot bee but in one place : therefore a bodie cannot bee but in one place. In this argument the doubt is onely of the last part : which vndoubtedly is most true. For it is called a continued quantitie, because his parts are continued and knit together the one with another by a common tearme or bond, as a line by a point, a plane and his parts by a line, a solide by a superficies or plane. Now these points can in no wise bee continued vnlesse euery one of them keepe one onely speciall place. For examples sake : suppose the plane a, b, c, d, to bee diuided into three parts, i, k, l, by two lines, e, g,

e, g, and f, h, which doe both di-
uide the three parts and conti-
nue the one with the other.



Now I say, that every one of
the parties may bee continued
with his next fellow, it is neces-
sarie that every one of them
should haue one speciall and
distinct place. That the first
place of the plane, i, may bee
continued with k, it must bee si-
tuated onely there where it is,
and no where else : for if it shall
bee situate elsewhere; as in the
place m, then it cannot be conti-
nued with k. Now then, if the
parts

parts must of necessitie haue
their owne particular place one-
ly, then the whole figure, a, b, c,
d, must also bee onely in one
place. And this is that which
the prince of Philosophers tea-
cheth, that euery magnitude *Arist. Ca.*
hath his part sited in some one *reg. cap. de*
place, one by another, so that a *quant.*
man may say of them, heere it
is, and there it is not. To con-
clude therefore, this must needs
agree to a body, and to the parts
of it, to bee in one onely place a-
lone. So that the Church of
Rome when it saith, that Christs
bodie is in many places : in ef-
fect they say, that Christs bodie
is no bodie : for if it bee a bodie,
it is onely in one place : and if it
be in many places, it is no body.
They obiekt that God is omni-
potent. True indeed: but there be
some things, the doing of which,
R. agreeth.

agreeth not with Gods power, as to make *contradicentia*, things contradictorie to bee both true: of which sort these are. For, that Christs bodie is a true body, and that it is in many places at once, are flatte contrarie: because (as hath beene shewed) it is essentiall to all magnitudes to bee in one place, and therefore to a bodie. And God cannot take away that which is essentiall to a thing, the essence remaining whole. 2. Againe, transubstantiation maketh the Accidents of Bread and Wine to remaine without the substance. Here also is another contradiction as impossible as the former: for it is a common saying in schooles, *Accidentis esse, est inesse*. It is of the essence of an accident to bee in the substance. Now therefore if the accidents bee, there is also

also the Bread and wine : and if there bee no substance of Bread or Wine , neither can there bee any accidents. 3. It holdeth, that Bread is turned into the bodie of Christ , and therefore it must needs holde, that Christs body is made of Bakers bread; and yet it holdeth and reacheth , that Christs body is onely made of the seede of *Marie*, quite overthrowing the former transubstantiation.

V. It teacheth that a man must alwaies doubt of his salvation : and likewise it teacheth , that in praying wee are to call G O D Father, which are things quite contrarie. For who can truely call G O D Father, vnlesse hee haue the spirit of adoption, and bee assured that hee is the childe of G O D? For if a man shall call God Father , and

Rom. 8. 19.

yet in his heart doubt whether he be his Father or not, he playeth the dissembling hypocrite: wherefore to doubt of saluation, and to say, *Our Father*, &c. in truth are contrary.

Can. Tres
fant. de poe-
na. dist. 1.
Lumb. l. 4.
dist. 10.
Can de
quoris. die
de poenit.
dist. 3

V I. The Church of Rome maketh praier to bee one of the chiefe meanes to satisfie for sins. But prayer indeede is an asking of pardon for sinne: Now asking of pardon and satisfaction for sinne are contrarie: therefore by the iudgement of the Papists, prayer which is a satisfaction, is no satisfaction. And indeede let vs consider what madnesse is contrained in this Popish diuinitie: the poore begger cometh very hnngrie to the rich mans doore to craue his almes: and straightwaies by his begging hee will merit and deserue it. The same doth the Papist, he praieeth

prayeth very poorely for the thing which hee wanteth, yet he looketh very proudly to merit no lesse then the kingdome of heauen by it.

VII. Doubting of saluation and hope cannot agree together, for hope maketh a man *not to be* Rom. 5. 5. *ashamed*, that is, it neuer disappointeth him of the thing which hee looketh for. *And therefore* Heb. 6. 19. *it is called the anchor of the soule, both sure and steadfast, which entrech into that which is within the vaile.* So that true hope and the certaine assurance of saluation goe together.

VIII. True prayer and iustification by workes cannot stand together. For hee which prayeth truly, must be touched inwardly with a lively feeling of his owne miserie, and of the want of that grace, whereof

hee standeth in neede. Now this cannot bee in the heart of that man that looketh to merit the kingdome of heauen by his workes, for hee that can doe this may iustly conceiue somewhat of his owne excellencie.

IX. Papists teach, that it is great boldnes to come immediately to God without the intercession of Saints: and therefore

^a Breuiar. i. they vse to ^a pray to *Mary*, that
^{& Missa. i.} shee would pray to Christ to
^{re for. vbiq;} helpe them: yet on the contrary,
 when they haue so done, they
 pray to God immediately, that
 hee would receiue the intercessi-
 on of *Mary* for them. And thus
 they are become intercessours
 betweene *Mary* and G O D.
 Yea when they offer vp Christ,
 praying G O D to accept their
 gifts and sacrifices, the humble
 Priest that will not pray to God,
 but

but by the mediation of Saints,
is then a mediatour betweene
Christ Iesus and God the Fa-
ther.

X. It holdeth, that in the
Masse the Priest offereth vp
Christ to his Father an *vnbloo-
die sacrifice*. This is a thing im-
possible : for if Christ in the
Masse bee sacrificed for sinne,
then he must die, and his
blood must bee shedde, *Hebr. 9.*

22. And in the Scriptures these
two sayings (Christ is dead,
Christ is offered vp in Sacri-
fice) are all one. So then, the Pa-
pist, when hee supposeth that
there may bee and vnbloody sa-
crifice, in effect hee saith thus
much, there is a sacrifice, which
is no sacrifice. And it is not
possible, that a bloodie sacri-
fice should bee offered in an vn-
bloodie manner.

XI. In the Canon of the
"Masse, the Church of Rome
"prayeth on this wise: We hum-
"bly beseech thee most mercifull
"Father, by Iesus Christ thy
"Sonne and our Lord, that thou
wouldest accept these gifts and
oblations, and these our sacrific-
ces, which we thy Church offer
to thee, &c. Where first they of-
fer vp Christ to G O D the Fa-
ther, in the name of Christ, & so
they make Christ to be his owne
Mediatour.

Againe, they desire God to
blesse and to accept his owne
Sonne: for they offer vp Christ.
If they say hee needeth now the
blessing of his Father, they make
Christ a weake and imperfect
Christ: if he neede not the bles-
sing of his Father, their praier
is needlesse. Also they desire
G O D to accept not one gift
or

or one sacrifice, but in the plurall number, these gifts and sacrifices: whereas they holde, that Christs bodie is one onely body, and therefore but one sacrifice. And thus they are at variance with themselves.

XII. Papists, in word they say, that they beleue and put their trust in God: yet whereas they looke to bee saued by their workes, they set the confidence of their hearts in truth vpon their owne doings.

XIII. They put such holinesse in Matrimonie, that they make it one of their seauen Sacraments, which ^a conferre grace ^a Rhe. test. to the partakers of them: yet pag. 523. they forbidde their cleargie to marrie, ^b because to liue in marriage, is to liue according to the flesh, and the Councell of Trent ^b Papa Sixtus, Decret. Epist. Sess. 24. c. 9. opposeth marriage and chastity,

XIV.

XIV. It teacheth that soules kept in Purgatorie, may bee redeemed by sacrifices and suffrages. Against this is a Canon of their law taken out of *S. Hierome*,^a Wee know, that in this life wee may helpe one another, either by prayers, or by good counsell : but when wee shall come before the iudgement seat of Christ, neither *Iob*, nor *Daniel*, nor *Noe*, may intreate for any ; but euery man to beare his owne burthen. And according to another Canon going vnder the name of *Gelasius* Bishop of Rome. Either there is no Purgatorie, or the soules which goe thither shall neuer returne.

^a Can.in
praesen. 11.
13. q. 3.

Cap. lega-
tur. 4. q. 1.

XV. And to conclude, the most points of their religion are contrarie to their Canons, as by searching may appeare
in

in these examples :

1 The dead cannot heare the prayers of them which call him. 1. Con. fa- tendum, 13. q. 2.

2 Peter and Paul were two of the chiefe Apostles, and it is hard to say, which was aboue the other. 2. C. Beati 2. q. 7.

3 Leo the fourth, liuing in the yeare 846. acknowledged Lotharius the Emperour for his Prince. 3. D. de ca- pitulis, dist. 10.

4 No Bishop may bee called vniuersall. 4. C. nullus dist. 99.

5 The Church of Rome hath no more authority ouer other Churches, then other Churches ouer it. 5. C. Legi- mus, dist. 93. 6. C. Legi- mus, dist. 93. C. Olim. di. 95.

6 A Priest and a Bishop were in times past all one. 7. C. Ver- bum, 6. magna.

7 The Pope hath no power to giue or sell pardons. C. Conuer- timini de pœnit. di. 1.

8 There can bee no merit by fasting, or abstinence from flesh. 8. C. quod dicit. di. 41.

9. The

9. C. lumi-

2062. 18. 9. 2

9. The Masse is nothing but the forme of diuine seruice.

By this which hath been said, it doth in part appeare, that the religion of the Church of Rome is repugnant to it selfe, and it could not so bee, if it were from the word of God.

A Corollarie gathered out of the former assertion.

1. *A man beeing endued with no more grace then that which hee may obtaine by the religion of the Church of Rome, is still in the state of damnation.*

AD-I.

A DIALOGVE CONTAINING the conflicts betwene *Sathan* and the Christian.

Sathan.

O Vile helhound, thou art my slave, and my vassall, why then shakest thou off my yoke?

Christian. By nature I was thy vassall, but Christ hath redeemed mee.

Sathan. Christ redeemed no reprobates such as thou art.

Christian. I am no reprobate.

Sathan. Thou art a reprobate, for thou shalt bee condemned.

Christian. Lucifer, to pronounce damnation, belongeth to God alone: thou art no iudge, it is sufficient for thee to bee an accuser.

Sathan.

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Sathan. Though I can not condemne thee, yet I know God will condemne thee.

Christian. Yea, but God will not condemne me.

Sathan. Goe to, let vs try the matter, Is not God a Lord and a King ouer thee? and may he not therefore giue thee a lawe to keepe, and punish thee with hell fire, if thou breake it?

Christian. Yes.

Sathan. And hast thou kept the law of this thy Lord & King?

Christian. No.

Sathan. Let vs proceede further. Is not the same Lord also a most righteous Iudge? and therefore a most sharpe reuenger of sinne?

Christian. Yes verily?

Sathan. Why then wilt thou flatter thy selfe thou hypocrite? God cannot winke at thy sinnes,
except

except hee should bee vniust.
Wherefore there is no remedy,
thou art sure to bee damned, hell
was prouided for thee, and now
it gapeth to deuoure thee.

Christian. There is remedie
enough to deliuer me from con-
demnation. For God is not one-
ly (as thou affirmest) a Lord and
a Iudge, but also a sauing, and a
most mercifull Father.

Sathan. But thou firebrand of
hell fire, and childe of perdition,
looke for no mercy at Gods
hands, because thou art a most
griuous sinner: for,

1 Originall sinne runneth
wholly ouer thee, as a loathsome
botch or leprosie.

2 Thy mind knoweth not the
things that be of God.

3 In the Lawe of God thou
art stark blinde, sauing that thou
hast a fewe principles of it to
make

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make thee inexcusable.

4 The Gospel is foolishnesse and madnes vnto thee: thou makest no better account of it then of thine owne dreame.

5 Thy conscience is corrupt, because it flattereth thee, and excuseth thy sinne.

6 Thy memorie keepeth and remembreth nothing, but that which is against Gods word: but things abominable and wicked, it keepeth long.

7 Thy will hath no inclination to that which is good, but onely to sinne and wickednesse.

8 Thy affections are set onely on wickednesse: they are as mightie gyants and Princes in thee, they haue thee at commandement. Remember, that for very anger thou hast beene sicke: that the lust of thy flesh hath driven thee to madnesse: forget

not

not thy atheisme, thy contempt of Gods word, thy inward pride, thy enuie, hatred, malice, thy couetousnesse, and infinite other wicked desires, which haue led thee captiue, and made thee outrageous in all kind of naughtinesse.

9 Thy actuall sinnes committed partly in secret, partly in publike, are most filthy, and most infinite. Remember how in such a place, at such a time, thou diddest commit fornication : in an other place thou diddest steale, &c. God saw this I warrant thee; yea, all thy sinnes are written in his booke : wherefore thou cursed wretch, all hope of mercie is cut off from thee.

Christian. But Gods mercie Isa. 1. 18.
farre exceedeth all these my Act. 2. 38.
sinnes : and I cannot be so infi- 1. Tim. 1. 15
nite in sinning, as God is infinite Psal. 103. 11,
12, 13.
in

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in mercie and pardoning.

Sathan. Darest thou presume to thinke of Gods mercie? why, the least of thy sinnes deserueth damnation.

Christian. None of my sinnes can feare mee, or dismay mee.

Isa. 53. 2, 3. Christ hath borne the full wrath
4. 5. and vengeance of his father vpon the crosse, euen for mee, that I might bee deliuered from condemnation, which was due vnto mee.

Sathan. If Gods purpose were not to condemne thee. perswade thy selfe, hee would neuer lay so many afflictions and crosses on thee as hee doth. What is this want of good name? this weakenesse and sicknesse of the body? these terrours of thy minde? this dulnesse and frowardnesse of thy heart? what are all these (I say) and many other

ther euils, but the beginnings,
and certaine flashes of the fire of
hell.

Christian. Nay, rather my af-
flictions are liuely testimonies
of my saluation. For God as a
louing father, partly by them, as
with scourges chasteneth my
disobediencie, and bringeth mee
into order: partly conformeth
me vnto my Sauour Christ, and
so by little and little, laieth open
to mee my owne finnes, that I
may dislike my selfe and hate
them: & maketh me to renounce
the world, thy eldest sonne, and
stirreth me vp to call vpon him,
& to pray earnestly with grones
and sighes, which I am not able
to expresse with any words as I
feelee them.

Sathan. Thy afflictions are
heauy, and comfortlesse, there-
fore they can not bee arguments
of

Heb. 12.6.

9.10.

1. Pet. 2.21

Gen. 22.21

1. Cor. 11.12

Rom. 8.16.

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of Gods fauour.

Christian. Indeede their nature is to bring grieffe and heauinesse to the soule, but I haue had ioy in the midst of mine afflictions, and strength sufficient to beare them, & after them haue bin many waies bettered, which befalleth to none of the wicked: and for that cause it is a great perswasion to mee, that I shall not bee damned with the wicked world, but in spite of all thy power, passe from death to euerlasting life.

Sathan. After these thy manifold afflictions, thou must suffer death, which is most terrible, and a very entrance into hell.

Christian. Death hath lost his sting by Christs death: and vnto me it shall bee nothing else but a passage vnto euerlasting life.

Sa.

Sathan. Admit thou shalt be deliuered from hell by Christ, what will this auaille thee, considering that thou shalt neuer come to the kingdome of heauen? for Christs death onely deliuereth thee from death eternal, it cannot aduance thee to euerlasting life.

Christian. I am now at this Rom. 5. 8. time a member of Christs king- 3. 4. dome, and after this life shall raigne with him for euer in his euerlasting kingdome.

Sathan. Thou neuer diddest fulfill the lawe, therefore thou canst not come into the kingdome of heauen.

Christian. Christ hath perfectly fulfilled euery part of the law for mee: and by this his obedience imputed vnto mee, I my selfe doe keepe the law.

Sath. Be it so, for all this, thou
art

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are farre enough from the kingdome of heauen, into which no vncleane thing shall euer enter: then, although that Christ hath suffered death, and fulfilled the law for thee, yet thou art in part vncleane : thy cursed nature and the seeds of sinne are yet remaining in thee.

Christian. Christ in the virgins wombe was perfectly sanctified by the holy Ghost : and this perfect holinesse of his humane nature is imputed to mee: euen as *Jacob* put on *Esaus* garments to get his fathers blessing, so I haue put on the righteousnesse of Christ, as a long white robe couering my sinnes, & making me appeare perfectly righteous, euen before Gods iudgement seate.

Sathan. Indeede God hath made promise vnto mankinde of

Rom. 2. 3.

Ioh. 16 9.

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of all these mercies and benefits ^{Ioh. 3. 14,}
in Christ : but the condition of ^{15.}
this promise is faith, which thou
wantest, and therefore canst not
make any account, that Christs
sufferings, Christs fulfilling of
the Law, Christs perfect holines,
can doe thee any good.

Christian. I have true saving
faith.

THE CONFLICTS

of Sathan with the

strong Christian.

THou sayest thou hast true
faith, but I shall sift thee and
disproove thee.

Christian. The gates of hell
shall neuer preuaile against my
faith, doe what thou canst.

Sathan. Tell mee then, doest
thou thinke that all the world
shall bee saued ?

Christian. No.

Sathan.

Sathan. What, shall some bee saued, and some condemned?

Christian. So saith the word of God.

Sathan. Thou then art perswaded that God is true euen in his mercifull promises, and that hee will saue some men, as *Peter*, and *Paul*, and *Dauid*, &c. and this is the only beleefe, by which thou wilt bee saued.

Christian. Nay this I beleeeue, and more too, that I particularly am in the number of those men which shall bee saued by the merit of Christs death and passion: and this is the beleefe that sa- ueth mee.

Sathan. It may bee thou art perswaded that God is able to saue thee: but that God will saue thee, that is, that hee hath deter- mined to aduance this thy body and this thy soule into his king- dome

dome, and that hee is most willing to performe it in his good time : herein thou wauereft and doubttest.

Christian. Nay Sathan, I in Ioh. 1. 12, 13
mine owne heart am fully per- Ioh. 6. 35.
swaded, that I shall bee saued, ⁵⁴
and that Christ is specially my Mar. 9. 23,
Redeemer : and (O Lord) for
Christs sake, helpe thou my
doubting and vnbeleefe.

Sathan. This thy full perswasion is onely a phantasie, and a strong imagination of thine own head : it goeth not with thee as thou thinkest.

Christian. It is no imaginati-
on, but truth which I speake.
For me thinkes I am as certaine
of my saluation as though my
name were registred in the ^{2 Cor. 1. 12.}
Scriptures (as *Dauids* and *Pauls*) ^{Eph. 1. 14.}
to be an elect vessell of God : and ^{Rom. 8. 18.}
this is the testimonie of the

S

ho

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holy Spirit of Iesus Christ, assuring me, inwardly of my adoption, and making mee with boldnesse and confidence in Christ to pray vnto God the Father.

Sathan. Still thou dreamest and imaginest, thou louest and likest thy selfe, and therefore thou thinkest the best of thy selfe.

Christian. Yea, but God of his goodnes hath brought forth such tokens of faith in me, thar I cannot be deceiued.

I. I am displeased with my selfe for my manifold sinnes, in which sometime I haue delighted and bathed my selfe, Rom. 7.15.24.

II. I purpose neuer to commit them againe, if God giue me strength, as I trust he will.

III. I haue a very great desire to bee doing those things which

Aa. 13.9.
1, Thes 1.3.

which God commandeth.

IV. Those that bee the children of God, if I doe but heare of them, I loue them with my heart, and wish vnto them as to my selfe, 1. Ioh. 3. 14.

V. My heart leapeth for gladnesse, when I heare of the preaching of the word.

VI. I long to see the coming of Christ Iesus, that an end may be made of sinning, and of displeasing God. Apoc. 22. 20.

VII. I feele in my heart the fruits of the spirit, ioy, loue, peace, gentlenesse, meekenesse, patience, temperance: the works of the flesh I abhorre them, fornication, adulterie, vncleannes, wantonnesse, idolatry, strife, enuy, anger, drunkennesse, bibbing and quaffing, and all such like, Gal. 5. 19, 20, 22.

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All these cannot proceede from thee Sathan, or from my flesh, but onely from faith which is wrought in me by Gods holy Spirit.

Sathan. If this were so, God would neuer suffer thee to sinne, as thou dost.

Christian. I shall sinne as long as I liue in this world, I am sure of it: because I am taught to aske remission of my sinnes continually. But the manner of my sinning now is otherwaies then it hath been in times past. I haue sinned heretofore with full purpose and consent of will; but now doubtlesse, I doe not. Before I commit any sinne, I doe not goe to the practising of it with deliberation, as the carnall man doth, who taketh care to fulfill the lusts of the flesh: but if I doe it, it is flat beside my mind and

and purpose : In the doing of any sinne, I would not doe it, my heart is against it, and I hate it, and yet by the tyranny of my flesh beeing ouercome, I doe it: afterward, when it is committed I am griued and displeased at my selfe, and doe earnestly with teares aske at Gods hands forgiveness of the same sinne.

Sathan. Indeede, this is very true in the children of God : but thou art solde vnder sinne, and with great pleasure doest commit sinne, and louest it with thy whole heart : otherwise thou wouldest not fall to sinne againe after repentance, and commit euen one and the same sinne so often as thou doest. Thou hypocrite, this thy behaviour turneth all the fauour of God from thee.

Christian. Indeed it is danger

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Isa. 1. 8.
Jer. 2. 1.

rous to fall againe into the same sinne after repentance: yet it is the order of the Prophets, to call men to repentance, which haue fallen from the feare of God, and from the repentance which they professed: and God in thus calling them, putteth them in hope of obtaining mercie. And the lawe had sacrifices offered euery day, for the sinnes of all the people, and for particular men, both for their ignorances, and for their voluntarie sinnes: which signifieth, that God is ready to forgiue the sinnes of his children though they sinne often. *Abraham* twise lyed & swore that *Sara* was not his wife. *Ioseph* swore twise by the life of *Pharaoh*. *Dauid* committed adultery often, because hee tooke vnto him *Bethsheba* *Uriahs* wife, and also kept fixe wiues,

Gen. 12. 14

15.

Gen. 30. 2, 3

Gen. 42.

25, 26.

wiues, and tenne concubines. Gods will is, that men forgiue till seauentie seauen times : and therefore hee will shew much more mercy. And for my part, so oft as I shall fall into the same sinne, so oft I shall haue Christ my aduocate and intercessour 1. Ioh. 2. 1. to the Father for mee, who will not damne mee for the infirmity which hee findeth in mee, I will abstaine from externall iniquity, and I will not make my members seruants vnto sinne : and so long I trust my imperfections shall haue no power to damne Dan. 6. 9. me : for Christs perfection is reputed to be mine by faith, which I haue in his blood : God is not displeased, if my body bee sicke and subiect to diseases ; no more is he displeased at the disease and sicknesse of the soule. A naturall father will not slay the body

of his child, when he is sicke, and abhorreth comfortable meates : and my heauenly Father will not condemne my soule , although through the infirmitie of faith and the weaknesse of the spirit, I commit sinne, and often loath his heauenly word, the foode of my soule: nay (which is a strange thing) I know it by experience, that God hath turned my filthy finnes to my great profit, and to the amendment of my life : like as the good Physitian, of ranke poyson is able to make a soueraigne medicine to preserve life.

Sathan. Well, be it, that now thou art in the state of grace, yet thou shalt not continue so : but shalt before death depart from Christ.

Christ. I know I am a member of Christs mysticall bodie : I
feele

feeles in my selfe the heavenly power and vertue of my head Christ Iesus: and for this cause I cannot perish, but shall continue for euer, and raigne in heauen after this life with him.

The conflicts of Sathan with
the weake Christian.

Sathan.

THy minde is full of ignorance and blindnesse, thy heart is full of obstinacie, rebellion, and frowardnesse against God: thou art wholly vnfit for any good worke: wherefore thou hast no faith, neither canst thou be iustified, and accepted before God.

Chr. If I haue but one droppe of the grace of God, and if my faith bee no more then a little Graine of Mustard-seede, it is Mat. 17. 20. sufficient for me: God requireth
not.

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not perfect faith, but true faith.

Sathan. Yea, but thou hast no faith at all.

Christian. I haue had faith.

Sathan. Thou neuer hadst true faith: for in time past, when according to thine owne opinion thou diddest beleeue, then thou hadst but a shadow of faith, and a foolish imagination, which indeede all hypocrites haue.

Christian. I will put my trust in God for euer, and his former mercies shewed mee heretofore strengthen mee now in this my weakenesse.

Psal. 77. 5.

1 He created mee when I was nothing.

2 He created me a man when hee might haue made mee an vgly toade.

3 Hee made mee of comely bodie, and of good discretion where-

wheras he might haue made me
vgly, and deformed, frantick, and
madde.

4 *I* was borne in the dayes of
knowledge, when *I* might haue
beene borne in the times of ig-
norance and superstition.

5 *I* was borne of Christian
parents, but God might haue gi-
uen me either Turks, or Jewes, or
some other sauage people for
my parents.

6 *I* might haue perished in
my mothers wombe, but he hath
preserued mee, and prouided for
me by his prouidence enen vnto
this houre.

7 Soone after my birth, God
might haue cast mee into hell,
but contrariwise, *I* was baptized
and so receiued the seale of his
blessed couenant.

8 *I* haue had by Gods good-
nesse some sorrow for my sinnes
past,

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past, and haue called on him, in hope and confidence that hee would heare me.

9 God might haue concealed his word from me. but I haue heard the plentifull preaching of it; I vnderstand it, and haue receiued comfort by it.

10 Lastly, at this time God might powre his full wrath on mee: which hee doth not, but mercifully maketh mee to feelee mine own wants, that I might be humbled, and giue all glory vnto him for his blessings, wherefore, there is no cause why I should be disquieted: but I will trust still in the Lord, and depend on him, as I haue done.

Sathan. Thou feelest no grace of the holy Ghost in thee, nor any true tokens of faith, but thou hast a liuely sense of the rebellion of thy heart, and of thy
lewd

lewd and wretched conuersation: therefore thou canst not put any confidence in Christs death and sufferings.

Christian. Yet I will hope against all hope: and although, according to mine owne sense and feeling, I want faith: yet I will beleue in Iesus Christ, and trust to be saued by him. Psa. 22. 7.
2. Cor. 5. 21

Sathan. Though the children of God haue beene in many perplexities, yet neuer any of them haue beene in this case, in which thou art at this present.

Christian. Herein thou prooue thy selfe to bee a lying spirit: for the Prophet *David* saith of himselfe, that hee was foolish, and as a beast before God: and yet hee euen then trusted in God. And *Paul* was so led captiue of sinne, that he was not able to doe the good hee would, but Psal. 73. 22,
23.
Rom. 7. 19,
24.
did

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did the euil which he hated : and so in great pensiuenesse of heart, desire to bee deliuered from this world, that he might bee disburdened of his corrupt flesh.

Sathan. Thou miserable wretch, dost thou feele thy seife gracelesse, and wilt thou beare the face of a Christian? and by thy hypocrisie offend God? as thou art so shew thy selfe to the world.

Christian. Auoide Sathan, Christ hath vanquished, and ouercome thee for my cause, that *I* might also triumph ouer thee. *I* am no hypocrite : for whereas *I* haue had heeretofore some testimonie of my faith, at this time *I* am lesse mooued, though faith seeme to be absent : like as a man may seeme to bee dead, both in his owne sense, and by the iudgement of the physitian,
and

and yet may haue life in him : so faith may bee, though alwaies it doe not appeare.

Sathan. But thou art a man starke dead in sinne, God hath now quite forsaken thee : hee hath left thee vnto me to be ruled : he hath giuen me power ouer thee, to bring thee to damnation : hee will not leaue thee to trust in him any longer.

Christian. Strengthen mee good Lord ; remember thy mercifull promises, that thou wilt reuiue the humble, and giue life *Is. 57. 15.* to them that are of a contrite heart.

Sathan. These promises concerne not thee, which hast no humble and contrite, but a forward, and a rebellious heart.

Christian. Good Lord forget not thy former mercies : giue an issue to these temptations of mine

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mineemie Sathan. And you my brethren, which know my estate, pray for me, that G O D would turne his fauourable countenance towards mee : for this I know, that the prayer of the righteous auaieth much, if it be feruent.

Iam. 5. 16.

*How a man should apply
aright the Word of God
to his owne
soule.*

L

EVery Christian containeth in himselfe two natures, flat contrarie the one to the other, the flesh and the spirit : and that hee may become a perfect man in Christ Iesus, his earnest endeavour must bee, to tame, and subdue the flesh, and to strengthen and confirme the spirit.

An-

I I.

Answerable to these two natures, are the two parts of Gods word. First, the law, because it is the ministerie of death, it fitly serueth for the taiming and mastering of the rebellious flesh: and the Gospell containing the bountifull promises of God in Christ, is as oyle, to powre into our wounds, and as the water of life, to quench our thirsty soules: and it fitly serueth for the strengthening of the spirit.

I I I.

Well then, art thou secure? Art thou prone to euill? Feelest thou that thy rebellious flesh carrieth thee captiue vnto sinne? Looke now only vpon the law of God, apply it to thy selfe, examine thy thoughts, thy words, thy deeds by it: pray vnto God,
that

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that hee would giue thee the spirit of feare, that the law may in some measure humble and terrifie thee : for (as *Salomon* saith)

Rom. 8. 16.

Prou. 28. 14.

Blessed is the man that feareth alwaies, but cursed is he that hardeneth his heart.

I V.

In the Law, these are most effectuall meditations to humble and bridle the flesh, which follow. First, meditate on the greatnesse of thy sinnes, and of their infinite number : & if it may be, gather them into a catalogue, set it before thee, and looke vnto it, that thou thinke no sinne to bee a small sinne, no not the bare thought and motions of thy heart. Often with diligence consider the strange iudgements of God vpon men, for their sinnes, which thou shalt finde, partly in the Scriptures, partly by

I

2

by daily experience. Doubtlesse
thou must thinke, that euery
iudgement of God, is a sermon
of repentance. Thinke oft one
the fearefull curse of the Lawe
due vnto thee, if thou shouldest
sinne neuer but once in all thy
life, and that neuer so little. Re-
member, that whensoever, thou
committest a sinne, God is pre-
sent, and his holy Angels, and
that he is an eie-witnesse, that he
taketh a note of thy sinne,
and registreth it in a booke.
Thinke daily of thy ende: and
know that God may strike thee
with sodaine death euery mo-
ment: and that, if then thou haue
not repented before that time,
there is no hope of saluation.
Thinke on the sodaine com-
ming of our Saviour Christ to
iudgement, let it mooue thee
continually to watch and pray.

If

3

4

Dan. 7. 20.

Ier. 17. 1.

Deut. 32. 31

5

6

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If these will not mooue thee, thinke on this, that no creature in heauen or in earth, was able to pacifie the wrath of God for thy sinnes: but his owne Sonne must come downe from heauen, out of his Fathers bosome, and must beare the curse of the lawe, euen the full wrath of his Father for thee.

V.

When by these meanes thou art feared, and thy minde is disquieted in respect of Gods iudgment for thy sin: haue recourse to the promises of mercie contained in the olde and newe Testament. Is thy conscience stung with sinne? And doth the lawe make thee feelee it? With all speede run to the brasen serpent Christ Iesus, looke on him with the eye of faith, and presently thou shalt bee healed of thy

Ioh. 3. 14.

thy sting or wound.

V I.

When thou doest meditate on the promises of the Gospell, diligently consider these benefites, which thou enioyest by Christ. Through *Adam*, thou art condemned to hell: by Christ thou art deliuered from it. Through *Adam* thou hast transgressed the whole law: in Christ thou hast fulfilled it. Through *Adam* thou art before God a vile, and a loathsome sinner: through Christ thou doest appeare glorious in his eyes. By *Adam* euery little crosse is the punishment of thy sinne, and a token of Gods wrath: by Christ the greatest crosses are easie, profitable, and tokens of Gods mercie. By *Adam*, thou diddest loose all things: in Christ all things are restored to thee againe.

1

2

3

4

5

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- 6 gaine. By *Adam* thou art dead,
by Christ, thou are quickened,
7 and made aliue again. By *Adam*
thou art a slaue of the diuell,
and the childe of wrath: but by
Christ thou art the childe of
8 of God. In *Adam*, thou art worse
then a toade, and more detesta-
ble before God: but by Christ,
thou art aboue the Angels. For
thou art ioyned vnto him, and
made bone of his bone, mysti-
cally. Through *Adam*, sinne and
9 Sathan haue ruled in thee, and
led thee captiue: by Christ, the
spirit of God dwelleth in thee
plenteously. By *Adam*, came
10 death to thee, and it is an en-
trance to hel: by Christ, though
death remaine, yet it is onely a
passage vnto life. Lastly, in *A-*
dam, thou art poore and blinde,
11 and miserable: in Christ thou
art rich and glorious, thou art a
king

king of heauen and earth, fellow heire with him, and shalt as sure be partaker of it, as hee is euen now. *Adam* when he must needs taste of the fruite which God had forbidden him, hee hath made vs all to rue it, euen till this day: but heere thou seest the fruits that growe, not in the earthly paradise, but on the tree of life, which is within the hea-
Apoc. 22, 3
 uenly Ierusalem. Feare no danger, be bolde in Christ to eate of the fruit, as God hath commanded thee: it will quicken thee, and reuiue thee being dead: thou canst not do Sathan a worse displeasure, then to feede on the godly fruit on this tree, and to smell on the sweet leaues which it beareth continually, that giue such a refreshing saour.

VII.

Most men now adayes, are
 secure

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secure and cold in the profession of the Gospel, though they haue the plentifull preaching of it. And the reason is, because they feele not in themselves the vertue and mightie operation of Gods word, to renue them : and they cannot feele it, because they doe not apply the word aright vnto their owne soules. Plaisters, except they be applied in order and time, and be laid vpon the wound, though they bee neuer so good, yet they cannot heale : and so it is with the word of God, and the parts of it, which except they bee vsed in order and time conuenient, will not humble and reuiue vs as their vertue is.

VIII.

The common Christian euer-
ry where is faultie in this thing.
Whereas he loueth himselfe, and
wisheth

wissheth all good that may bee to himselfe, hee doth vsually apply vnto his owne soule the gospel alone, neuer regarding the law, or searching out his finnes by it. Tell him what ye will, his song is this: God is mercifull, God is mercifull. By this meanes it commeth to passe, that he lea- deth a secure life, and maketh no conscience of couetousnesse, of vsury, of deceit in his trade, of lying, of swearing, of fornicati- on, wantonnesse, intemperancie in bibbing and quaffing, &c. But hee playeth the vnskillfull Chirurgion, hee vseth healing plaisters, before his poisoned and cankred nature haue felt the power and paine of a Cora- siue. And it will neuer bee well with him, vntill hee take a new course.

IX.

T

On

On the contrary part, many good Christians leaue to apply the comfort of the Gospell to themselves, and onely haue regard to their owne finnes, and Gods infinite vengeance. And euen when Sathan accuseth, then, they will not sticke to giue eare to Sathan and also accuse themselves : and so they are brought into fearefull terrours, and often draw neere to desperation.

X.

There is a third sort called Sectaries, who addict themselves to the opinion of some man. These commonly neuer apply the law or the Gospel to themselves, but their whole meditation, is chiefly in the opinions of him whome they follow. As they that follow *Luther*, few of them follow his Christian life, they regard not that : but about

about consubstantiation and v-
biquitie, about images, and such
like trumperie, they infinitely
trouble themselves, and all Eu-
rope too.

And in England there is a
schismaticall & vndiscreete com-
panie, that would seeme to cry
out for discipline, their whole
talk is of it, and yet they neither
know it, nor will bee reformed
by it, and yet they are enemies
to it: as for the lawe of God, and
the promises of the Gospell,
they little regard: they maintain
vile sinnes in refusing to heare
the reading or the preaching of
the word: and this is great con-
tempt of Gods benefites and vn-
thankfulnesse to him. They are
full of pride, thinking themselves
to bee full, when they are emp-
tie: to haue all knowledge,
when they are ignorant, and

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had neede to be catechized : the
poison of aspes is vnder their
lippes; they refuse not to speake
euill of the blessed seruants of
God. Well , doe they aboue all
things seeke the kingdome of
God? then let them be sincere see-
kers of it: which they shall doe, if
in seeking Christs kingdome
they seek the righteousness ther-
of: vnto which they can neuer
come but by the applying of the
threatnings of the lawe and the
comforts of the Gospell, to their
owne consciences. But whereas
they seeke the one and not the
other , they giue all men to vn-
derstand with what spirit they
speake.

Con-

Consolations for troubled consciences of repen- tant sinners.

Sinner.

Good sir, I knowⁿ the Lord *Elz. 50.4.*
hath given you the tongue of
the learned, to bee able to minister
a word in time to him that is wea-
ry: therefore I pray you helpe me
in my miserie.

Minister. Ah my good bro-
ther what is the matter with
you? and what aile you?

Sinner. I liued a long time,
the Lord hee knoweth it, after
the manner of the world, in all
the lusts of my filthie flesh, and
then I was neuer troubled: but
it hath pleased God of his infi-
nite mercy to touch my heart,
and to send his owne sonne that

T 3

good

good shepheard Iesus Christ, to fetch me home to his owne fold, euen vpon his owne necke: and since that time it is a wonder to see how my poore heart hath bin troubled: my corruptiō so boiles in me, and Sathan will neuer let me alone.

Minister. Your case is a blessed case: for not to bee troubled of Sathan, is to bee possessed of him: that is, to bee held captiue vnder ^b the power of darkenes, and to be a slaue & vassal of Sathan:

^a Col. 1. 13

^c Luk. 11. 24.

^d Mat. 16. 18.

for ^c as long as the strong man keeps his holde, all things are in peace. Contrariwise hee that hath receiued any sparkle of true faith, shall see ^d the gates of hell, that is, the diuell and all his angels in their full strength, to stand vp against him, and to fight with an endlesse hatred for his finall confusion.

Chri-

Christian. But this my trouble of minde, hath made mee oftentimes feare lest God would reiect mee, and vtterly deprive mee of the kingdome of heauen.

Minister. But there is no cause why it should so doe. For how should heauen bee your resting place, if on earth you weare not troubled? how could God wipe away your teares Bradford. from your eies in heauen, if on earth you shead them not? You would bee free from miseries, you looke for heauen vpon earth. But if you will goe to heauen, the right way is to saile by hell. If you will sit at Christs table in his kingdome; you must be with him in his temptations. You are as Gods corne, you must goe vnder the flaile, the fanne, the millstone, and the o-

T 4 uen

uen, before you can bee Gods bread. You are one of Christs Lambes, looke therefore to bee fleeced, and to haue the bloody knife at your throat all the day long. If you were a market sheepe brought to bee solde, you should bee stalled and kept in a fatte pasture : but you are for Gods owne occupying, therefore you must pasture on the bare common, abiding stormes, tempests, Sathans snatches, the worlds woundes, contempt of conscience, and frets of the flesh. But in this your miserie I will bee a *Simon* vnto you, to helpe you to carrie your crosse, so be it you will reueale your minde vnto me.

Chri. I will doe it willingly : my temptations are either against my faith in Christ, or against repentance for my sinnes.

Mini-

Minister. What is your temptation as touching faith?

Christian. Ah, woe is mee, I am much afraid least I have no faith in Christ my Saviour.

Min. What causeth this feare?

Christian. Diuers things.

Minist. What is one?

Christian. I am troubled with many doubtings of my saluation : and so it comes into my minde to thinke, that by my incredulitie I should quite cut off my selfe from the fauour of God.

Minist. But you must know this one thing, that hee that neuer doubted of his saluation, neuer beleeued, and that hee which beleeueth in truth, feeleth many doubtings and wauerings, euen as the sound man feeles many grudgings of diseases, which if that hee had not health

health, he could not feele.

Christian. But you neuer knew any that hauing true faith doubted of their saluation.

Minister. What will you then say of the man that saide,
^a Mar. 9. 24. *Lord I beleene, Lord helpe my un-*
beleefe ? And of David who
made his moane after this man-
ner : Is his mercie cleane gone for
euermore ? Doth his promise faile for
euermore ? Hath God forgotten to
be mercifull ? Hath he shut vp his
tender mercie in displeasure ? Yea
hee goeth on further, as a man
in despaire. ^b And 7 said, this is
my death. Hereby it is manifest
 that a man indued with true
 faith, may haue not onely af-
 faults of doubting, but of despe-
 ration. This further appeareth,
 in that he saith in another place,
^c *Why art thou cast downe my*
soule ? Why art thou disquieted in
mee ?

^a Mar. 9. 24.

Psal. 77. 8,
9, 10.

^b 11.

Psa. 42. 11

mee? Waite on God, for I will yet
 giue thanks, he is my present helpe
 and my God. And in very truth
 you may perswade your selfe
 that they are but ^a unreasonable 41. The. 3. 2
 men, that say they haue long
 beleeued in Christ without any
 doubting at all of their saluati-
 on.

Christ. But *Dauid* had more
 in him then I haue : for mee
 thinkes there is uothing in this
 wicked heart of mine, but rebel-
 lion against God, nothing but
 doubting of his mercy.

Minist. Let me know but one
 thing of you : these doubtings
 which you feele, doe you like
 them? or doe you take any plea-
 sure in them? and do you cherish
 them?

Christ. Nay, nay, they appeare
 very vile in mine eyes, and I doe
 abhorre them from my heart :
 and

and I would faine beleene.

Minister. In man wee must
 Rom. 7.5. consider his estate by nature,
 and his estate by grace. In the
 first, hee and his flesh are all one,
 for they are as *man and wife* :
 therefore one is accessary to
 the doings of the other. When
 the flesh sinneth, the man also
 sinneth, that is in subiection
 to the flesh ; yea when the flesh
 perisheth, the man likewise pe-
 risheth beeing in this estate,
 with the flesh : a louing cou-
 ple, they are, they liue and die to-
 gether. But in the estate of grace
 though a man haue the flesh in
 him, yet hee and his flesh are di-
 uorced asunder. This diuorce-
 ment is made, when a man be-
 ginnes to dislike and to hate his
 Rom. 7.17. flesh, and the euill fruites of it :
 and 8.1. this separation beeing made,
 they are no more one, but
 twaine,

twaine, and the one hath nothing to doe with the other. In this case though the flesh beget sinne and perish therefore, yet the Christian man shall not incurre damnation for it. To come more neere the matter; you say the flesh begets in you wauerings, doubtings, and distrustings: what then? it troubleth you, but feare not, remember your estate: you are dinorced from the flesh, and you are new married vnto Christ: if these sinnes bee laide at your doore, account them not as your children, but renounce them as bastards: say with *Paul*, I doubt indeede, but I hate my doubtings, and I am no cause of these, but the flesh in me which shal perish, when I shall bee saued by Christ.

Christian. This which you
haue

haue faide doth in part content mee: one thing more I pray you shew me concerning this point; namely, how I may bee able to ouercome these doubtings.

Minister. For the suppressing of doubting, you are to vse three meditations.

1. Ioh. 3. 23 The first, that it is Gods commaundement that you should belecue in Christ. So Saint *Iohn* saith, *This is his commaundement that wee belecue in the name of his Sonne Iesus Christ.* Thou shalt not steale, is Gods commaundement, & you are loath to breake it, least you should displease God, and pull his curse vpon your head. This also is Gods commaundement, Thou shalt belecue in Christ, and therefore you must take heede of the breach of it: least by doubting & wauering you bring the curse vpon

upon you. Secondly, you must consider that the promises of saluation in Christ are generall, or at the least indefinite, excluding no particular man : as in one for all may appeare. *God so loued the world that hee gaue his onely begotten Sonne, that whosoever beleeueth in him should not perish, but haue everlasting life.* Now then, so often as you shall doubt of Gods mercie, you exclude your owne selfe from the promise of God, whereas hee excludeth you not. And as when a Prince giues a pardon to all theeues, euery one can applie the same vnto himselfe, though his name be not set downe in the pardon : So the king of kings hath giuen a generall pardon for free remission of sinnes to them that will receiue it. Beleeue therefore that God is true in his promise,

promise, doubt not of your owne saluation, challenge the pardon to your selfe. Indeede your name is not set downe, or written in the promise of grace, yet let not any illusion of Sathan, or the consideration of your owne vnworthines exclude you from this free mercie of God: which hee hath also offered to you particularly, first in Baptisme, then after in the Lords Supper: and therefore you are not to wauer in the applying of it to your selfe. Thirdly, you are to consider that by doubting and despairing you offend God as much almost as by any other sinne. *a You doe not aboue hope beleene vnder hope, as you should doe.* Secondly, you robbe God of his glorie, in that you make his infinite mercie to bee lesse then your sinnes. Thirdly, you

a Rom. 4.18

you make him a lyar who hath made such a promise vnto you. And to these three meditations adde this practise. When your heart is toiled with vnbeleefe and doubtings, then in all hast draw your selfe into some secret place, humble your selfe before God, powre out your heart before him : desire him of his endlesse mercie to worke faith, and to suppress your vnbeleefe, and you shall see ^b *that the Lord* ^b Rom. 10. *ouer all is rich vnto all that call vpon his name.* 12.

Christian. The Lord reward you for your kindnesse : I will hereafter doe my endeauour to practise this your counsell. Now I will make bolde to shew an other that makes me to feare least I haue no faith. *And it is, because I doe not feelee the assurance of the forgivnesse of my sinnes.*

Mimi.

*Heb. 11.1,
Rom 8.23.*

*Iob 13.15,
16.*

Minister. Faith standeth not in the feeling of Gods mercie, but in the apprehending of it, which apprehending may bee when there is no feeling; for faith is of inuisible things, and when a man once commeth to enioy the thing beleeued, then he ceaseth to beleue. And this appeareth in *Iobs* example, when he saith, (*Loe, though he slay me, yet will I trust in him, and I will reprocue my wayes in his sight: he shall be my saluation also, for the hypocrite shall not come before him*) hee declareth his faith: yet when hee saith presently afterward, *Wherefore hidest thou thy face, and takest mee for thine enemy?* hee declareth the want of that feeling which you speake of.

Christian. Yet euery true beleuer feeles the assurance of faith:

faith : otherwise *Paul* would not haue saide , *Prooue your selues whether you are in the faith or not.*

Minister. Indeede sometimes he doth, but at some other times hee doth not: as namely at that same time when God first calleth him, and in the time of temptation.

Christian. What case am I in then? I neuer felt this assurance : onely this I feele, that I am a most rebellious wretch abounding euen with a whole sea of iniquities: me thinks I am more vgly in the sight of God, then any toade can bee in my sight. O then what shall I doe? Let mee heare some word of comfort from thy mouth thou man of God.

Minister. Tell me one thing plainely, you say you feele no assurance

assurance of Gods mercy?

Christian. No indeede.

Minister. But doe you desire with all your heart to feele it?

Christian. I doe indeede.

Minister. Then doubt not, you shall feele it.

Christian. O, blessed bee the Lord, if this be true.

The desire
of grace is
grace it
selfe,

Reu, 21. 6,

Minister. Why, it is most true. *For the man* that would haue any grace of God tending to saluation, if hee doe truely desire it, hee shall haue it : for so Christ hath promised, *I will giue to him that is athirst of the well of the water of life freely.* Whereby I gather that if any want the water of life, hauing an appetite after it, he shall haue enough of it. And therefore feare you not, onely vse the meanes which God hath appointed to attaine faith by, as earnest prayer, reuerent hearing

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hearing of Gods word, and receiving of the Sacraments : and then you shall see this thing verified in your selfe.

Christian. All this which you say I find in my selfe by the mercie of God : my heart longeth after the grace of God which I want. I know I doe hunger after the kingdome of heaven and the righteousness thereof : and further, though I want the feeling of Gods mercie ; yet I can pray for it, from the very roote of my heart.

Minist. Be carefull to give honour to God, for that you haue receiued already. For these things are the motions of the spirit of God dwelling in you.

And I am perswaded of this same Phil. i. 6. *thing, that God which hath begun this good work in you, wil perfect the same vnto the day of Iesus Christ.*

Chri-

Christian. The third thing that troubles mee, is this; I haue long praied for many graces of God, & yet I haue not receiued them, wherby it comes oft to my mind that God loues mee not, that I am none of his childe, and therefore that I haue no faith.

Minister. You are in no other case then *David* himselfe, who made the same complaint:
Psalm, 124. I am weary of crying, my throat is dry, mine eyes faile, while I waite for my God.

Christian. But *David* neuer prayed so many yeares without receiuing an answer as I haue done.

Minister. Good *Zacharie* waited longer on the Lord, before hee graunted his request, then euer you did. It is like hee prayed for a child in his younger yeares, yet his prayer was not heard.

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heard before hee was old. And Luk. 1. 7. 13

further you must note, that the Lord may heare the praier of his seruants, and yet they bee altogether ignorant of them. For

the manner that God vseth in graunting their requests is not alwaies knowne: as may appeare in the example of our Sauour

Christ, *Who in the dayes of his* Heb. 5. 7.

flesh, did offer up prayers and supplications with strong crying and teares, vnto him that was able to saue him from death, and was also heard in that, which hee feared.

And yet wee know hee was not freed from that cursed death,

but must needes suffer it. How

then was he heard? On this ma-

ner: hee was strengthened to

beare the death; he had an An-

gell to comfort him, hee was af-

terward freed from the sorrowes

of death. And so it is with the

rest

rest of Christs bodie as it was
with the head. Some beeing in
want pray for temporall blef-
sings : God keepes them in this
want, and yet hee heares their
praiers, in giuing them patience
and strength to abide the want.
Some beeing in wealth and a-
boundance pray for the conti-
nuing of it, if it bee the will of
God : the Lord flings them in-
to a perpetuall miserie, and yet
hee heares their praiers, by gi-
uing them blessednesse in the
life to come. You pray for the
increase of faith and repentance
and such like graces : you feelee
no increase after long praier; yet
the mercifull God hath no
doubt heard your praier, in that
by delaying to performe your
request, hee hath stirred vp in
you the spirit of praier, hee hath
humbled you and made you
feelee

was feele your owne wants, the better to depend on his mercie, for the beginning and increasing of every particular grace.

Christian. The fourth thing that troubles mee, is that I cannot feele faith purifie my heart, and to worke by loue in bringing forth liuely fruits.

Minister. If this bee so continually, that faith brings foorth no fruite, it is very dangerous, & argueth a plaine want of faith, yet for a certaine time it may be so, faith hath not onely a spring time and sommer season, but also a winter when it beareth no fruite. And there is many a true Christian like the bruised reede, Esa. 42. 2. that is ouerturned with euery blast of wind: and like the flaxe that hath fire in it, which by reason of weakenes giues no heate
V. nor

nor light, but onely a smoake.

Christian. Thus much shall suffice for my first temptation, wherein I take my selfe satisfied: now if you please, I will bee glad to rehearse the second.

Minister. I am content, let vs heare it.

Christian. I am afraid lest I haue not truely repented, and therefore that all my profession is onely in hypocrisie.

Minister. What mooueth you to thinke so?

Christian. Two causes especially, the first is, they which repent leaue off to sinne: But I am a miserable sinner, I doe continually displease God by my euill thoughts, wordes, and deedes.

Minister. You need not feare,
 * Rom. 5. 20 ^a for where sinne aboundeth (that is, the knowledge and feeling of sinne),

finne) there grace aboundeth much more.

Christian. I find not this in my selfe.

Minister. But yet you finde thus much in your selfe, those corruptions which you feele, and those finnes that you commit, you hate them, you are displeased with your selfe for them, and you indeauour your selfe to leaue them.

Christian. Yea that I do with all my heart.

Minister. Then how miserable soeuer you feele your selfe by reason of the masse of your sinne, yet you are not subiect to condemnation, *but shall most cer-* Rom. 8.5.
tainly escape the same. cum 8.1. Take this
for a most certaine truth, that,
the man that hates and dislikes,
his sins, both before and after,
he hath done them, shall neuer,

be damned for it.

Christian. I am euen heart sicke of my manifold finnes and infirmities, and these good wordes which you speake *are as*
Gant. 2. 5. *flagons of wine*, to refresh my weary, laden, and weltring soule. I haue begun to leaue sin & wickednesse, and to detest it long agoe. I haue beene oft displeased with mine infirmities & corruptions: when I offend God my heart is grieved, I desire to leaue sinne, I flie the occasions of sinne: I would faine fashion my life to Gods word: & I pray vnto God, that hee would giue me grace so to do: & yet (which is my grieve) by the strength of the flesh, by the sleights and power of Sathan I am very often ouertaken and fall meruelously, both by speech and by deed.

Mini.

Minister. Haue courage my good brother, for whereas you haue an affection to doe the things that are acceptable vnto God, it argueth plainly that you are a member of Christ: according to that of *Paul. They* Rom. 8. 5.
which are of the spirit, saunour the things of the spirit. Well then, if Sathan euer obieſt any of your finnes to you, make answer thus, that you haue forsaken the first husband the flesh, and haue espoused your selfe to Christ Iesus, who as your head and husband hath taken vpon him to answer your debts, and therefore if hee vrge you for them, referre him ouer vnto Christ. For there is no suite in law against the wife the husband liuing: yea, I adde further, if you bee ouercarried with Sathans temptations, and so fall into any
 V 3 sinne,

sinne, you shall not answer for it but Sathan, it shall surely be reckoned on his scoare at the day of iudgement, for he was the author of it: if you fall by the frailtie of your flesh, it shal perish therfore; but you shall still haue Christ your aduocate.

Christian. Indeede as you say I haue in mee an affection to please God, but when I come to performe my obedience, there I faile.

Minister. Therefore marke this further: as long as the children of G O D are in this life, a God regardeth more the affection to obey then the obedience it selfe: *And they shall bee vnto mee saith the Lord of hosts, in that day I will doe this, for a flocke, and I will spare them, as a man spares his owne sonne that serueth him.* The Father when he

Gen. 12.
12.

Mal. 3. 17.

hee shall let his childe to doe any
 businesse, though hee doe it ne-
 uer so vntowardly, yet if hee
 shewe his good will to doe the
 best hee can, his father will bee
 pleased : and so it is with the
 Lord toward his children ; you
 looke to haue some perfection in
 your self, but in this life you shall
 receiue no ^a more but *the first* Rom. 8. 23.
fruite of the spirit, which are but
 as a handfull of corne, in respect
 of the whole corne field : and as
 for the accomplishment of your
 redemption, you must waite for
 it after this life : you would bee
 kissed with the kisses of Christs
 mouth, but heere in this world
 you must bee content, if you
 may with *Marie Magdalen*
 kisse his feete. For the perfe-
 ction of a Christian mans life,
 stands in the feeling and con-
 fession of his imperfections.

Ambrose.

▪ Affectu
magis quā
effectu,

And as *Ambrose* saith, the obedience due vnto God stands more ^a in the affection then in the worke.

Christian. But why will God haue those whom hee hath sanctified labour still vnder their infirmities?

Minister. The causes are diuers. First, heereby hee teacheth his seruants to see in what great neede they stand of the righteousness of Christ, that they may more carefully seeke after it. Secondly, hee subdueth the pride of mens hearts, and humbleth them by counteruailing the graces which they haue receiued, with the like measure of infirmities. Thirdly, by this meanes the godly are exercised in a continuall fight against sinne, and are daily occupied in purifying themselves.

Christian.

Christian. But to goe on forward in this matter: there is another cause that makes mee feare, least I haue no true repentance.

Minister. What is that?

Christian. I oftentimes finde my selfe like a verie timber-log, voide of all grace and goodnes, froward and rebellious to any good worke: so that I feare least Christ hath quite forsaken mee.

Minist. As it is in the strait seas, the water ebbes and flowes, so it is in the godly: in them as long as they liue in this world according to their owne feeling, there is an accessse and recessse of the spirit. Otherwhiles they bee troubled with deadnes, and dulnesse of heart, as *David* was, who praied to the Lord, to quicken him according to his *Psalm*, 119, 88
louing

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*loving kindnesse, that he may keepe
the testimonie of his mouth : And
in another place hee saith, that*

Psal. 119. 15. Gods promises quickened him.

*Which could not bee, vnlesse
hee had beene troubled with
great dulnesse of heart. Againe,
sometimes the Spirit of G O D
quite withdraweth it selfe to
their feeling: as it was in David.*

*Psal 77. 2, 3. In the day of my trouble (saith he)
I sought the Lord, and my soule
refused comfort : I did thinke vpon
God, and was troubled, I prayed,
and my spirit was full of anguish.*

*Againe, Will the Lord absent him-
selfe for euer ? and Will hee shew no
more fauour ? hath God forgotten
to bee mercifull, &c. The Church*

*Cant. 3. 1. of this. In my bed I sought him by
night whom my soule loued : I*

*Cant. 5. 4. sought him, but I found him not.
And againe, My wel-beloued put*

in

troubled consciences. 465

in his hand by the hole of the doore,
and my heart was affectioned to-
wards him: I rose up to open to my
wel-beloued, and my hands did drop
downe myrrhe, my fingers poure
myrrhe upon the handles of the
barre, I opened to my welbeloued,
but my welbeloued was gone & past,
mine heart was gone when hee did
speake: I sought him, but I could not
finde him; I called, but he answered
mee not. Contrariwise, God at
some other times sheddes abroad
his loue most abundantly in the
hearts of the faithfull: and Christ Rom. 5. 5.
Cant. 1. 13.
lyeth betweene the breastes of his
Church, as a posie of myrrhe giuing
a strong smell.

Christ. But how can hee bee a
Christian that feeles no grace
nor goodnesse in himselfe?

Minister. The childe which as
yet can vse no reason, is for all
that a reasonable creature: and
the man in a swowne feeles no

power of life, and yet hee is not dead. The Christian man hath many qualmes come ouer his heart, and hee fals into many a swowne, that none almost would looke for any more of the life of Christ in him, yet for all that he may be a true Christian. This was the state of *Peter*, when hee denied our Sauour Christ with cursing and banning, *his faith*

Luk. 22, 31 only fainted him for a time, it failed not.

Christian. I haue now opened vnto you the chiefe things that trouble mee: and your comfortable answers haue much refreshed my troubled minde. The God of all mercy and consolation requite you accordingly.

Minister. I haue spoken that which God out of his holy word hath opened vnto mee, if

you find any helpe thereby, giue
 God the prayse therefore, and
 carry this with you for euer, that
by many afflictions both in the bodie A&. 14.
and the minde, you must enter into
the kingdome of beauen. Raw flesh
 is noysome to the stomacke, and
 is no good nourishment before
 it bee sodden: and vnmortified
 men and women bee no crea-
 tures fitte for God: and therefore
 they are to bee soaked and boy- Hooper.
 led in their afflictions, that the
 fulsomenes and rankenes of their
 corruption may bee delaied, and
 that they may haue in the some
 relish acceptable vnto God. And
 to conclude, for the auoiding of
 all these temptations, vse this
 sweete prayer following which
 that godly Saint Master *Bradford*
 made.

O Lord God and deare fa-
 ther, what shall I say that feele
 all

all things to be (in manner) with mee as in the wicked? Blinde is my minde, crooked is my will, and peruerse concupiscence is in mee, as a spring of a stinking puddle. Oh how faint is faith in me? how little is my loue to thee or thy people? how great is my self-loue? how hard is my heart? by reason whereof I am moued to doubt of thy goodnesse towards mee, whether thou art my mercifull Father, and whether I be thy child or no: indeed worthily might I doubt, if that the hauing of these were the cause, and not the fruite rather of thy children. The cause why thou art my father, is thy mercifull goodnesse, grace, and truth in Christ Iesus, which cannot but remaine for euer. In respect whereof thou hast borne mee this good will to bring mee into
thy

thy Church by baptisme, and to accept mee into the number of thy children, that I might bee holy, faithfull, obedient, and innocent: and to call mee diuers times by the ministerie of thy word into thy kingdome: besides the innumerable other benefits alwaies hitherto powred vpon mee. All which thou hast done of this thy good will which thou of thine owne mercie bearest to mee in Christ before the world was made. The which thing as thou requirest straightly that I should beleue without doubting, so wouldest thou that I in all my needes should come vnto thee as to a father, and make my moane without mistrust of beeing heard in thy good time, as most shall make to my comfort. Loe therefore to thee deere father I come thorough

rough thy Sonne our Lord, our Mediatour, and Advocate Iesus Christ, who sitteth on thy right hand making intercession for mee ; I pray thee of thy great goodnes and mercie in Christ to be mercifull to mee a sinner, that I may indeede feele thy sweete mercy as thy childe: the time (oh deere Father) I appoint not, but I pray thee that I may with hope still expect and looke for thy helpe. I hope that as for a little while thou hast left mee, so thou wilt come and visit mee, and that in thy great mercie, whereof I haue great neede, by reason of my great miserie. Thou art wont for a little season in thine anger to hide thy face from them whom thou louest : but surely (O Redeemer) in eternall mercies thou wilt shew thy compassions. For when thou

thou leauest vs, oh Lord, thou
doest not leaue vs very long, nei-
ther dost thou leaue vs to our
losse, but to our lucre and ad-
uantage: euen that thy holy spi-
rit with bigger portion of thy
power and vertue, may lighten
and cheere vs: that the want of
feeling of our sorrow may bee
recompenced plentifully with
the liuely sent of hauing thee to
our eternall ioy: and therefore
thou swearest, that in thine euer-
lasting mercie thou wilt haue
compassion on vs. Of which
thing, to the ende wee might
be most assured, thine oath is to
bee marked, for thou saiest: as I
haue sworne, that I will neuer
bring any more the waters to
drowne the world: so haue I
sworne that I will neuer more
be angrie with thee, nor reprove
thee. The mountaines shall
re-

remooue, and the hills shall fall
downe, but thy louing kindnesse
shall not mooue, and the bond
of thy peace shall not faile thee:
thus sayest thou the Lord our
mercifull Redeemer. Deere fa-
ther therefore, I pray thee re-
member, euen for thine owne
truth and mercies sake, the pro-
mise and euermlasting couenant,
which in thy good time I pray
thee to write in my heart, that I
may know thee to bee the onely
true God, and Iesus Christ
whom thou hast sent: that I
may loue thee with all my heart
for euer: that I may loue thy
people for thy sake: that I may
bee holy in thy sight through
Christ: that I may alwaies not
onely strue against sinne, but
also ouercome the same daily
more and more as thy children
doe: aboue all things desiring
the

the sanctification of thy name,
the comming of thy kingdome,
the doing of thy will on earth as
it is in heaven, &c. Through Je-
sus Christ our Redeemer, Me-
diatour, and Aduocate, Amen.

A DECLARATION

of certaine spirituall *Desertions*,
seruing to terrifie all drowsie Pro-
testants, and to comfort
them which mourne for
their finnes.

AMong all the workes of
Gods eternal counsel, there
is none more wonderfull then is
Desertion: which is nothing else
but an action of God forsaking
his creature.

Furthermore, God forsakes
his creature, not by withdraw-
ing his essence or beeing from
it: for that cannot bee, confide-
ring

ring God is infinite; and therefore must needs at all times bee euery where: but by taking away the grace and operation of his spirit from his creature.

Neither must any thinke it to bee crueltie in God to forsake his creature which hee hath made: for hee is soueraigne Lord ouer all his workes; and for that cause hee is not bound to any; and hee may doe with his owne what he will. And this his will is not to bee blamed: for men are not to imagine, that a thing must first bee iust, and then afterward that God doth will it: but contrariwise, first God wils a thing, and thereupon it becomes iust.

Againe, sinne is so wretched a thing in the eyes of God, that hee vtterly forsakes his creature for a punishment thereof. Now,
euery

euery thing, so farfoorth as it is a chastisement or punishment, is good; considering that the inflicting thereof is the execution of iustice.

And God neuer forsakes the creature against the will thereof: but in the very time of Desertion, it voluntarily forsaketh and refuseth grace, and chooseth to be forsaken; wherefore if any hurt or miserie ensue thereof, let the creature blame it selfe and praise the Lord.

Desertions thus described are of two sorts, eternall and temporarie.

Eternall Desertions are those whereby God vpon iust causes knowne to him selfe forsakes his creature wholly and for euer. Thus the diuell with his angels, and that part of mankind which is prepared to destruction

on, is forsaken. For first, God before all worlds, did decree according to the purpose of his owne will, to refuse them without the grant of any mercie. Secondly, after they are created and liue in the world, hee giueth them no Sauour. For Christ is onely the redeemer of the elect, and of no more; which may thus appeare. For whom Christ makes no intercession, for them hee hath wrought no Redemption. But for them onely which are elected and shall beleue in him, hee makes intercession. *I pray (saith hee) not for the world, but for them, which thou hast giuen mee.* And againe, *I pray not for these alone, but for them, also which shall beleue in mee through their word.* Wherefore Christ is a Redeemer to none but to the Elect. Thirdly, hee reserues them to

Ioh. 17. 9.

Verse 20.

to eternall damnation for their sinnes ; which is a totall separation from God, and the accomplishment of all other Desertions.

For the effecting of this, God exerciseth wicked men and reprobates in this life with diuers particular desertions, and that after this manner. Hee bestoweth all sorts of benefits on them as on his owne seruants : but yet so, as that hee withdraweth that part of his benefite, which hath the promise of life eternall annexed to it in the word. And in this matter hee dealeth as a man that sets many trees in his orchard, but so as hee takes away the heart or the pith thereof. And this the Lord doth either in temporall or spirituall benefites.

I. For temporall benefites, as
wealth,

wealth, honour, libertie, outward peace, the Lord dealeth very bountifully with them : *He maketh his sunne to shine upon the iust and vniust : hee fillles their bellies with his hid treasures : and as*

Mat. 5. 45. *David saith, I fretted at the foolish, when I sawe the prosperitie of the wicked : for there is no bondes in their death, but they are lustie and strong, they are not in trouble as other men, neither are they plagued as other men.* But yet hee holdes backe that which is the principall thing, and the very glorie of these benefits, that is, the *right vse of them*. For that a man may purely vse Gods creatures, two things are required. First his person must stand iust and sanctified before God by faith in Christ. For vntill a mans person please God, his worke shall neuer please him.

Se-

Dat legitimum i lege permillum, sed non sanctum vsum.

Tit 2. 15.

Secondly, hee must vse the same creatures purely : which is done partly by inuocation of Gods name, and partly by referring them to their set and appointed ends ; which are Gods glorie, a mans owne and his neighbours good. But all this is flat contrarie to the vngodly man. For first, hee is foorth of Christ, so that his person stands vniust before God. And therefore all his actions (euen those which otherwise are lawfull and good) in him are meere sinnes. Secondly, he vseth Gods gifts and blessings with an euill conscience. For by reason of his want of grace to beleue, hee cannot resolue himselfe, that G O D as his Father doth bestow his blessings on him as his beloued childe in Christ ; yet as a theefe and an vsurper, against his conscience

X.

he.

hee vseth them. Adde further, the creatures are vsed of him without inuocation : for such an one cannot pray ; and therefore hee doth but as the swine in the Forrest, which feedeth on the mast, but neuer looketh vp to the tree whence it falleth. Thirdly, hee vseth Gods gifts to euill ends : because either hee makes an idoll of them by setting his heart on them, or else he employeth them to riot, pride, and the oppression of godly men. A master of musicke hath his house furnished with musicall instruments of all sorts : and hee teacheth his owne schollers artificially to vse them, both in right tuning of them, as also in playing on them : there comes in straungers, who admiring the said instruments, haue leaue giuen them of the master to handle

dle them, as the schollers doe : but when they come to practise, they neither tune them aright, neither are they able to strike one stroke as they ought, so as they may please the master and haue his commendation. This world is as a large and sumptuous Pallace, into which are receiued not onely the sonnes and daughters of God, but also wicked and vngodly men : it is furnished with godly creatures, in vse more excellent then all muscicall instruments : the vse of the is common to all : but the godly man taught by Gods Spirit, and directed by faith, so vseth them, as that the vse thereof is acceptable to God : as for the impure and vnbeleeuing, indeede they enioy the creatures and gifts of God, but the pure vse is wanting : for they cannot but abuse

them : and therefore the wicked and the reprobate, though they should commit no other sinnes in the world, yet for the vse of their wealth & honour, for their very eating and drinking (which in themselves are most lawfull) shall be damned.

II. Concerning spirituall blessings, first God ceaseth to grant so much as an outward calling to many men. For how many nations since the beginning of the world, much more particular men, haue there been, are, and shall bee, which neuer heard the preaching of the Gospel; nay not so much as the name of Christ? *God is knowne in Iury* (saith *David*) *and he hath not done so to any nation* And often in *Moses* and the Prophets it is mentioned, that the couenant was in former times made peculiar to the

the Iewes. And Paul in the Acts saith, that God suffered the Gentiles in former times to walke in their owne waies: And of the Ephesians, before their calling he saith, that they were Strangers from the promises, and without God in the world. Eph. 2. 2.

III. Hee grants the outward meanes of saluation, namely, the Word, Prayer, Sacraments, Discipline abundantly: but yet hee quite withdraweth the operation of his Spirit, whereby a conuersion might bee wrought. For they neuer haue that piercing of the eare which Dauid mentioneth, nor the opening of the heart with Lyden, nor that teaching of God, when they are drawne of the Father to Christ. And in so doing indeede, onely hee offereth grace, but doth not

exhibite and conferre it: not that hee mocketh any, but that in so doing hee may euery way conuince and bereaue them of excuse. And the Lord speaketh to

Esa. 6. 9. 10 *Esay, Goe and say to this people, yee shall heare indeede, but ye shall not understand: ye shall plainly see, but not perceiue, make the heart of this people fatte, make their eares heavy, and shutte their eyes, least they see with their eyes, and heare with their eares, and understand with their hearts, and conuert, and he heale them. If our Gospel be hid*
2. Cor. 4. 1 *(saith Paul) it is hidde in them, that perish. Men that haue long liued vnder the preaching of the Gospel, and yet still remaine ignorant and impenitent, let them beware and take heede of this desertion; & they are with trembling to lay to their hearts, that which the holy Ghost speaketh of*

of Hophni and Phinehas. They ^{1. Sam. 2. 25} obeyed not the voice of their father; because the Lord would destroy them.

I V. To goe further, hee bestoweth on them many worthie properties of faith. As first, a knowledge of the diuine truth in the law and the Gospel. Secondly, an assent to the saide truth. Thirdly, a ioyfull reioycing and boasting in speaking an hearing of it. Fourthly, an outward profession of it for a time. But hee doth not bestow that qualitie and vertue of faith, which is, as it were, the very soule of it: without which faith is dead and saueth none: namely, the inward assurance and certificate of his loue and fauour in Christ, with a sense and feeling of the same in heart. Neither are the former duties of
X 4 faith

faith perpetuall and sound in them, for the reprobate is not induced to them by any assurance of Gods mercie, but by other sinister occasions, as are : First, desire of knowledge in diuine mysteries. Secondly, a delight in it. Thirdly, praise and commendation among men. Fourthly, the maintaining of wealth and honour. Fifthly, the getting of wealth or honour. Sixtly, a desire to be at vnity and concord with the nation or people where the Gospell is preached. Therefore when these ends and occasions of their beleeuing cease, then also their faith and profession cease. In this kinde of desertion, it is to be feared, that most men are. All in our Church will professe faith in Christ : yet seeing the sound conuersion to God, and the

the sinceritie of life and doctrine is very rare, wee may presume that that maine propertie of faith, which is the receiuing and apprehension of Christ, is wanting in most: therefore let euery man looke to himselfe and be-
time labour to turne his temporarie faith (if hee finde it in himselfe) into a true sauing faith: wherefore hee must striue first to feele his extreame neede of Christ and his merits. Secondly, to hunger and thirst after him, as after meate and drinke. Thirdly, to bee nothing in himselfe, that hee may bee all in all out of himselfe in Christ. Fourthly, to be able to say that he liueth not, but Christ liueth in him by faith. Fiftly, to loth his sins with a most vehement hatred, and to prise and value Christ and the least

least droppe of his blood aboue
10000. worlds.

V. Againe, in repentance hee
bestoweth first, a sight of sinne :
secondly, a kinde of sorrow for
it : thirdly, a confession of it :
fourthly, a resolution for a time
to sinne no more. But that part
of repentance which hath the
promise of mercie annexed, that
is, a conuersion of the whole
man to God, hee neuer giueth
it.

VI. Lastly, God giueth to
the reprobate his spirit, but so
farreforth as it shall not any
whit regenerate or renue his na-
ture ; but onely in the outward
action suppress the act of sinne ;
so as thereby, without any in-
ward change, hee shall bee as ci-
uilly iust, and vpright in outward
conuersation, as any in the
world.

Thus

Dat spiri-
tum retri-
mentem,
non reno-
uantem.

Thus much of those Desertions which befall the diuell and his angels and all reprobates : now follow those wherewith God exerciseth euen his owne Elect children : for the blessings that God bestoweth on them are of two sorts, either *positive* or *pruatiue* : *positive*, are reall graces wrought in the heart, by the Spirit of God : *pruatiue* are such meanes whereby God preserues men from falling into sin, as crosses, desertions. And these in number exceede the first, as long as men doe liue in this world.

Priuatiuæ gratiæ sunt plures quā positivæ.

Before it can bee declared what these desertions are, this conclusion is to bee laide downe. *Hee which is once in the estate of grace, shall be in the same for euer.* This appeareth in the eight of the Romans, 30. Where Paul
sets

downe the golden chaine of the causes of saluation that can neuer bee broken ; so that hee which is predestinate shall bee called, iustified, glorified. And a little after hee saith, *Who shall lay any thing to the charge of Gods Elect ?* and, *Who shall seuer vs from the loue of Christ ?* and, *I am perswaded that no creatures shall be able to seuer vs from the loue of Christ :* which hee would not haue saide, if men beeing in the estate of grace, might fall quite from grace. And how should they which are iustified haue peace with God, if they were not sure to perseuerer righteous before God to the ende ? And how shall it bee saide, *that hope maketh not ashamed, because the loue of God (wherewith God loues his Elect) is shed abroad in their hearts, by the holy Ghost which*

Which is giuen them, if any may vtterly fall from that loue? How should the testimony of the Spirit, which testifieth to the Elect, that they are the children of God, bee true and certaine, if it may bee quite extinguished? Lastly, how shall that of Iohn be true, they went out of vs, because they were not of vs: if they had been of vs, they should haue remained with vs, if a man may wholly fall from Christ which hath once beene made a true member of him? Our Saviour Christ saith, *My sheepe heare my voice: and I Ioh. 10.27 know them, and they follow me: and I giue life eternall to them, and no man shall take them out of my hand, or out of my fathers hand, and whatsoeuer my father giueth mee shall come vnto mee, and whosoever cometh to mee, I will not cast out.* And if any of the Elect beeing effect-

effectually called might wholly fall from grace, then there must bee a second insition or engrafting into the mysticall bodie of Christ, and therefore a second Baptisme: nay for euery fall a new insition, and a newe Baptisme; which must in no wise be granted: wherefore they which are predestinate to bee in the estate of grace, are also predestinate to perseuer in the same to the end.

Hereupon it followeth, that the desertions of Gods elect, are first of all *partiall*, that is, such as wherein God doth not wholly forsake them, but in some part. Secondly, *temporarie*, that is, for some space of time, and neuer beyond the compasse of this present life. For a moment (saith Esa. 54. 10. the Lord in *Esay*) in mine anger I hid my face from thee for a little season

season, but with everlasting mercy haue I had compassion on thee, saith the Lord thy Redeemer. And to this purpose *David* well acquainted with this matter, praieth, *For-*

Psal. 119.3

sake me not ouerlong. This sort of Desertions, though it bee but for a time, yet no part of a Christian mans life is free from them : and very often taking deepe place in the heart of man, they are of long continuance. *David* continued in his dangerous fall about the space of an whole yeare before hee was recouered. *Luther* confesseth of himselfe, that after his conuersion, hee lay three yeares in desperation. And common experience in such like cases can make record of longer time.

The manner, God vseth in forsaking his owne seruants, is of two sorts : the first is by taking

king away one grace & putting another in the room; the second, by hiding his grace as it were in a corner of the heart.

God takes away his grace, and put another in the roome, diuers waies.

I. First, hee bereaueth his owne children of outward prosperitie, yea hee will load them with crosses, and yet hee will make a good supply by giuing patience. *David* is driven out of his kingdome, by his owne sonne: a heauie crosse: yet the Lord ministreth an humble and patient spirit: so as hee was content to speake, * *If the Lord thus say I haue no delight in thee: behold here I am, let him doe to mee as seemeth good in his eyes.* So likewise Christian Martyrs are bereaued of all outward safetie, and laid open to the violence & per-

* 2. Sam. 15.
26.

persecution of tyrants, yet inwardly they are stablished by the power of the mightie God; when they are most weake they are most strong, and when they are most foiled, then they obtaine victorie.

I I. Secondly, the Lord cuts off the dayes of this life, and for recompence to his owne elect giues life eternall: ^d *The righteous is taken away from the euill to come.* This is manifest in *Iosias*, of whom it is said, ^e *Beholde, I will gather thee to thy fathers,* ^{20.} *and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill which I will bring upon this place.* ^{Esai. 57.1.} ^{2.Reg. 22.}

I I I. Thirdly, God takes away the feeling of his loue, and the ioy of the holy Ghost. for a season: & the in the roome thereof hee kindles an earnest desire
and

and thirsting with groanes and cryings vnto heauen, to bee in the former fauour of God againe. This was *Dauids* case, when hee complained and said,

Psal. 77. 1.
2, 3.

My voyce came to God when I cryed, my voyce came to God and he heard me: in the day of my trouble I sought the Lord, my sore ran and ceased not in the night: my soule refused comfort. I did thinke vpon God and was troubled: I prayed and my spirit was full of anguish. Selah. The like was the estate of the Church making her mone vnto God in *Esay*, 8 O

Esa. 61. 17

Lord, why hast thou made vs to erre from thy wayes? and hardened our hearts from thy feare? returne for thy seruants sake, and for the tribes of thine inheritance.

IV. Fourthly, God graunts his seruants the holy meanes of saluation, namely, preaching, prayer,

prayer, sacraments, and holdes
backe the efficacie of his spirit
for a time. In this case they are
like the corne field that is plou-
ed and sowed with good corne;
but yet for a time, it neuer giues
rooting beneath, nor so much
as a shew of any blade appeares
aboue. Thus the spouse of
Christ, when shee comes into
his wine seller, shee fals into a
swowne; so as shee must ^hbee stai- ^h 2. Can. 4.
nd with flaggons, and comforted
with apples, because shee is sicke of
loue.

V. Fifthly, God giueth his
children a strong affection, to
obey his will, but hee lets them
faile in the act of obedience it
selfe: like as the Prisoner who
hath escaped the hand of his
gayler, hath an affection to runne
a thousand miles every houre;
but hauing happely his bolts on
his

his legges: he cannot for his life but goe very softly, gauling and chafing his flesh; and with much grieve falling againe into the hands of his keeper. This is it, that Paul complaineth of when hee saith, *I delight in the law of*

Rom. 7. 22 *God, concerning the inner man, but I see another law in my members, rebelling against the lawe of my minde, and leading me captiue to the lawe of sinne, which is in my members. O wretched man that I am, who shall deliuer mee from this body of death?*

This second manner of Gods forsaking his elect is, when hee hides his graces for a time: not by taking them quite away, but by couering them and by remoouing all sense and feeling of them. And in this case they are like the trees in the winter season, that are beaten with winde

wind
ther
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winde and weather, bearing neither leafe nor fruite, but looke as though they were rotten and dead, because the sappe doth not spread it selfe, but lies hid in the roote. *David* often was in this case, as namely when hee saith,
Will the Lord absent himselfe for euer? And will hee shew no more fauour: is his mercie cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to be mercifull? hath he shut up his tender mercies in displeasure? Selah. ^kPla. 77. 78.

This comes to passe, because the Lord very often in and by one contrary workes another. Clay and spittle tempered together in reason should put out a mans eyes: but *Christ* vsed it as a meanes to giue sight to the blinde. Water in reason should put out fire: but *Elias* when hee would

*Cuncta dei
opera sunt
in mediis
contrariis,*

would shewe that Iehoua was the true God, powres water on his sacrifice, and fils a trench therewith to make the sacrifice burne. The like appeareth in the worke of grace to saluation. A man that hath liued in security, by Gods goodnes hath his eyes opened to see his sinnes: & his heart touched to feele the huge and loathsome burden of them, and therefore to bewaile his wretched estate, with bitterness of heart. Hereupon he presently thinks that God wil make him a firebrand of hell: whereas indeede the Lord is now about to worke and frame in his heart sanctification and sound repentance neuer to bee repented of. The man which hath had some good perswasion of Gods fauour in Christ, comes afterward vpon many occasions to be

bee troubled and to bee ouerwhelmed with distrustfulnesse & grievous doubtings of his saluation, so as he iudgeth himselfe to haue beene but an hypocrite in former times, and for the time present a cast-away. But indeede hereby the Lord exerciseth, fashioneth, and increaseth his weake faith. In one word, marke this point, *that the graces of God peculiar to the elect, are begun, increased, & made manifest in or by their contraries.*

A man in this Desertion, can discerne no difference betweene himselfe and a cast-away: and the rather if with this Desertion be ioyned a feeling of Gods anger: for then ariseth the bitterest temptation that euer befell the poore soule of a Christian man, and that is a wrastring and struggling in spirit and conscience, not
with

with the motions of a rebelling
 flesh, nor the accusation of the
 diuell, which are oftentimes
 very irksome and terrible, but
 against the wrath of a reuen-
 ging God. This hidden and spi-
 rituall temptation more tor-
 menteth the spirit of man, then
 all the rackes or gibbets in the
 world can doe. And it hath his
 fits after the manner of an ague,
 in which euen Gods owne ser-
 uants ouercarried with sorrow
 may blaspheme God, and crie
 out that they are damned. Iob
 was in this estate: as hee testifi-
 eth,^a *Oh that my griefe were wai-*
ed (saith he) and my miseries were
laid together in the ballance: for it
would bee heauier then the sand
of the sea: therefore my wordes are
swallowed up, for the arrowes of
the Almighty are in mee, the ve-
nome thereof doth drinke up my
blood.

^a Iob. 6. 2,
 3, 4

spirit, and the terrours of Gods fight
 against me. And further hee com-
 plaines, that the Lord is ^a his e- ^a Job 13.2
 nemie, that he ^b sets him as a But ^b Job 16.12
 to shoote at. This was Davids
 temptation when hee saide, ^c O ^c Psal 6.1,
 Lord rebuke mee not in thine an- ^{2,3,4.}
 ger, neither chastise mee in thy
 wrath, haue mercie vpon mee O
 Lord, for I am weake: O Lord
 heale me, for my bones are vexed,
 my soule is also sore troubled: but
 Lord how long wilt thou delay? Re-
 turne O Lord, deliuer my soule, saue
 me for thy mercies sake.

Hence it followes, that when
 any that hath beene a professor
 of the Gospell shall despaire at
 his ende; that men are to
 leaue secret iudgements to God,
 and charitably to iudge the
 best of them. For example, one ^d See the
 Master ^d Chambers at Leice- ^d booke writ-
 ster of late, in his sickenesse grie- ^d ten of his
 uously death.

Y

uously

uously despaired, and cried out that hee was damned, and after died: yet it is not for any to note him with the blacke marke of a reprobate. One thing which he spake in his extremitie (*O that I had but one droppe of faith*) must mooue all men to conceiue well of him. For by this it seemeth hee had an heart which desired to repent & belecue: and therefore a repentant and beleeuing heart indeede. For G O D at all times, but especially in temptation, of his great mercie *accepts the will for the deede*. Neither is it to bee regarded that he said he was damned; for men in such cases speake not as they are, but as they feele themselves to be.

Yea to goe further, when a professour of the Gospell shall make away himselfe, though it bee

of spirituall Desertions. 303

bee a fearefull case, yet still the same opinion must bee carried. First, Gods iudgements are very secret. Secondly, they may repent in the very agony for any thing we know. Thirdly, none is able to comprehend the bottomles depth of the graces and mercies which are in Christ Iesus.

Thus much of the manner which God vseth in forsaking his Elect : Now follow the kinds of desertion, which are two : desertion in punishment, desertion in sinne.

Desertion, in punishment is when G O D deferreth either to mitigate or to remooue the crosse and chastisement which hee hath laid vpon his children.

This befell Christ on the crosse,

^a *My God (saith he) my God, why^a Mat. 27. hast thou forsaken mee ? this was 46.*

The complaint of Gideon. *Did not the Lord bring vs out of Egypt? But now the Lord hath forsaken vs, and deliuered vs into the hands of the Midianites,* Iud. 6.

Fox. A&A. 13.^a Master Robert Glouer martyr at Couentrie, after hee was
 Mon. 1555. condemned by the Bishop, and
 Sept. was now at point to bee deliuered out of the world, it so happened, that two or three dayes before his death, his heart beeing lumpish and desolate of all spirituall consolation, felt in himselfe no aptnesse, nor willingnesse, but rather a heavinessse and dulnesse of spirit, full of much discomfort to beare the bitter crosse of martyrdome readie now to bee laide vpon him; whereupon hee fearing in himselfe, least the Lord had withdrawne his wonted fauour from him, made his moane to
 one

one *Austine* his deere friend, signifying vnto him, how earnestly hee had prayed day and night vnto the Lord God, and yet could receiue no motion nor sense of any comfort from him. Vnto whome the saide *Austine* answered againe, willing him patiently to waite the Lords pleasure, and howsoever his present feeling was, yet seeing his cause was iust and true, hee exhorteth him constantly to sticke to the same, and to play the man, nothing doubting, but the Lord in his good time would visite him, and satisfie his desire with plentie of consolation, &c. The next day when the time came of the Martyrdome, as hee was going to the place, and was now come to the sight of the stake, although all the night before

praying for strength and courage, hee could feele none, suddenly hee was so replenished with the holy Ghost, that hee cryed out clapping with his hands to *Austine*, and saying with these wordes, *Austine, he is come, he is come, &c.* and that with such ioy and alacrity, as one seeming rather to bee risen from some deadly danger to liberty of life, then as one passing out of the world by any paines of death.

Desertion in sinne, is when God withdrawing the assistance of his spirit, a man is left to fall into some actuall and grievous sinne. And for all this no man is to thinke that God is the author of sinne, but onely man that falleth, and Sathan. A resemblance of this truth wee may see in a staffe : which if a
man

man shall take and set vpright
upon the ground, so long as hee
holdes it with his hand, it stands
vpright ; but so soone as hee
withdrawes his hand, though
hee neuer push it downe, it fals
of it selfe. In this desertion was
the good king *Hezekiah*, of
whome the holy Ghost spea-
keth thus. ^a *Hezekiah prospered*
in all his waies, therefore dealing
with the Ambassadors of the
Princes of Babel which sent to
him to inquire to the wonder which
was done in the Lord, God left
him (namely, to the pride of his
heart to exalt himselfe (in temp-
ting him: that he might try out all
that was in his heart. To this
place appertaine, Noahs drunken-
nesse, Dauids adulterie, Peters de-
niall of Christ. The reason of
such desertions may be this. If a
patient shall be grievously sicke,

*2. Chr. 32.
31, 32.*

the Phyſitian will vſe all manner of meanes that can bee aduiſed to recouer him, and if hee once come to a desperate caſe, the Phifitian rather then hee will not reſtore him, will employ all his ſkill; hee will take poiſon, and ſo temper it, and againſt the nature thereof hee will make a ſoueraigne remedie to recouer health. The elect children of God, are diſeaſed with an inward, hidden, and ſpiritually pride; whereby they affect themſelves, and deſire to bee ſomething in themſelves foorth of Chriſt: and this ſinne is very dangerous: firſt, becauſe when other ſinnes die in a man, this ſecret pride gettes ſtrength: for Gods grace is the matter of pride, in ſuch wiſe, that a man will be proude, becauſe hee is not proude: for example, if any ſhall
be

hee tempted of the diuel to some
proude behauiour, and by Gods
grace get the victorie; then the
heart thus thinketh, *Oh thou hast
done well, thou hast foiled the ene-
mie, neither pride, nor any other
sin can preuaile against thee: such
and such could neuer haue done so:*
and a very good man shall hard-
ly be free from such kind of mo-
tions in this life. Secondly, there
is no greater enemy to faith
then pride is: for it poysoneth
the heart, and maketh it vnca-
pable of that grace, so long as it
beareth any sway; for hee that
will beleue in Christ, must bee
annihilated, that is, he must bee
brused and battered to a flat no-
thing, in regard of any liking or
affection to himselfe, that hee
may in spirit mount vp to hea-
uē, where Christ sits at the right
hand of the Father, and as it were
with

1. Cor. 1.
30.
Ioh. 15. 2.
Gal. 2:20.

with both the hands of faith graspe^d him with all his blessed merits, that he may bee^a wise-dome, righteousness, sanctification, redemption, life, good workes, and whatsoever good thing hee is, neither in, nor by, nor for himselfe; but euery way forth of himselfe in Christ. Now, this blessed condition of a beleeu-
 • uing heart, by naturall selfe-loue and selfe-liking is greatly hindered. God therefore in great mercie to remedie [this dangerous corruption, let his elect seruants fall into trouble of minde and conscience, and if they happily bee of greater hardnesse of heart, into some actuall sinne: & so declaring his wonderfull mercy in sauing them, hee is faine against his mercie to bring them to his mercie, and by sin to saue them from sin. By this means the
 Lord,

Lord, who can bring light out of darknesse, makes a remedie of sinne to sleigh pride, that inuisible monster of many heads, which would sleigh the soule.

Though this bee so, yet none must heereupon venter to commit any sinne against Gods commandements, lest in so doing they cast away their soules. For the godly man, though hee fall into sin, yet it is against his purpose, and it makes his heart to bleed : and the course of his life shall bee alwaies vpright and pleasing vnto God : because hee is led by the Spirit of God.

The ends for which God vseth desertions are three, the first is the chastisement of sinnes past in the former part of mans life, that hee may search them out, consider them, and bee heartily sorrowfull for them : for
this

Iob. 13, 26, this ende was *Jobs* triall. *Thou writest (saith hee) bitter things against mee, and makest mee to possesse the sinnes of my youth.*

Dent. 8. 2.
& 13. 3.

The second end is, that God may make triall of the present estate of his servants: not that he is ignorant what is in man; but because hee would haue all men know themselves. To this effect saith *Moses*, *And thou shalt remember all the way which the Lord thy God lead thee in the wilderness for to humble thee & to proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.* This also was the end why the Lord left *Ezechias*, to prooue and try what was in his heart.

The triall by desertion serueth for two purposes: for otherwhiles the Lord vseth it for the manifestation of some hidden-

den sinne, that the godly may be deepelier humbled, and craue more earnestly the pardon of that and other finnes. For as the beggar is alwayes mending and peeing his garment, where hee findes a breach: so the penitent and beleeuing heart must alwayes bee exercised in repairing it selfe where it findes a want.

Againe, oft times this triall serues to quicken and reuiue the hidden graces of the heart, that men may bee thankfull for them, and feele an increase of them in the heart. The good husbandman cuts the branches of the Vine, not that hee hath a purpose to destroy them, but to *make them beare more fruit*. In Ioh. 15.2, the Canticles when Christ left *Can. 5.* his spouse, then shee riseth out of her bedde, shee opens the doore, *her hands droppe myrrhe on the barre*

barre of the doore : then further shee seekes and calls for him, and prayseth him more then euer before. *David* testifieth the like of himselfe : *In my prosperitie I said, I shall neuer bee mooued, &c. but thou didst hide thy face, and I was troubled. Then cryed I to thee, O Lord, and prayed to my Lord.* Lastly, men that liue in the Church, beeing for a time left of God, become so impenitent as that they must be giuen vp to Sathan : yet for no other cause, *1. Cor. 5. 5.* but that the flesh may bee killed, and the spirit made aliue in the day of the Lord.

The third end is the preuen-
ting of sinne to come. This ap-
peareth in *Paul*, *Least* (saith he) *I should bee exalted out of measure through the aboundance of reuelations, there was giuen vnto mee a pricke in the flesh, the messenger of Sathan*

Sathan to buffet mee, because I should not bee exalted out of measure. In the former times when the Lord among many others had set out Cranmer for the maintenance of his blessed truth against his and Gods enemies, hee left him for a while to fall from his religion, and to make a dangerous recantation: but so as thereby hee preuented many sinnes, and prepared him to a glorious martyrdome. As some of his owne wordes may testifie which hee spake a little before his ende: And now (saith hee) I come to the great thing that so much troubleth my conscience more then anything that euer I did or said in all my life, and that is, the setting abroad of a Writing contrary to the truth: which now here I renounce as things written with my hand contrary to the truth which I thought

thought in my heart, and that for feare of death, and to saue my life, &c. And forasmuch as my hand offended writing contrary to my heart, my hand shall bee first punished therefore: for may I come to the fire, is shall be first burned. Answerably, when hee was at the fire, first he burnt his right hand which subscribed; his body suffered the flame with such constancy and steadfastnes as hee neuer almost mooued: his eyes lift vp to heauen, often he repeated his vnworthy right hand. Thus, death which hee most feared, hee most desired, that hee might take reuenge of himselfe for his sinne.

The vse that all good Christian hearts are to make of these desertions, is manifolde. First, if they haue outward rest and walke in the feare of God, and bee filled

filled with the ioy of the holy Ghost, let them not bee high minded, but feare, least a forsaking follow. Secondly, if in any temptation they iudge themselves forsaken, let them consider the wonderfull worke of spirituall desertions, which God exerciseth vpon his owne children verily vsually: and then it may please the Lord, they shall find it to be restorative against many a qualme and swoound of spirit and conscience, into which otherwise they would certainly fall. Thirdly, seeing God for their triall doth often withdraw himselfe from them, let them againe draw neere to God and presse vnto him, euen as a man that shiuers of an ague is alway creeping to the fire. If it bee demanded, how a man should come neere God, the answer is, by the vse

Act. 9. 31.

Rom. 11. 2

use of his word and prayer. For by his word hee speakes to thee, and by prayer thou speakest to him. Lastly, seeing by desertions God will take experience of his seruants, let euery man

Am. 3. 10. try and search his wayes, and euer

Pla. 129. 59 bee turning his feete to the wayes of

Act. 24. 14. Gods commandement: let him in-

deauour to keepe a good conscience before God, and before all men, that

so he may with Dauid say, Iudge

Pla. 26. 1, 2 me, O Lord, for I haue walked in

mine innocencie: my trust hath been

alwayes in the Lord: I shall not

slide: prooue mee, O Lord, and

try me, examine my raines and my

heart.

FINIS.

X
Joseph Woolldindge
e cibor suo
datus a: J: B:

Hic cibor est meus
festis est deus
Siquis me querit
nomen hic erit
Joseph Woolldindge

Christus vita mea
J: a: a: